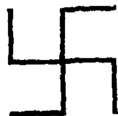
FOLKLORE NOTES

VOL. II KONKAN

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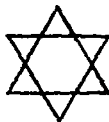


VOL. II—KONKAN

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THE LATE A. M. T. JACKSON, INDIAN CIVIL SERVICE

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FOLKLORE OF THE KONKAN

CHAPTER I

NATURE POWERS

THE *worship of minor local deities is connected* with such low castes as Guravs Bhopis Marátha Kunbis, Dhangars Waghes, Murlis Mahars and Mangs in the District of Kolhapur. It is believed by the Brahmans that once an image is consecrated and worshipped, it should be worshipped uninterruptedly every day, and he who neglects to worship such an image daily incurs the sin of *Brahma hatya* or Brahman murder For this reason Brahmans generally do not worship minor local deities In former times Bral mans who worshipped these deities were excommunicated by their caste men Such *Pujáris* were compelled to wear a folded *dhotur* or waist cloth, and were forbidden to put on the *gandh* or sandal paste mark in straight or cross lines *They were allowed to put on the tila or circular* mark of sandal paste Another reason why Brahmans are not the *Pujaris* or worshippers of such deities is that Brahmans cannot accept *or partake of the Naive lya offering of cooked* food, fowls, etc made to them Lower class people can partake of such offerings, and are therefore generally the worshippers or ministrants of minor local deities

At Palshet in the Ratnágiri District, there are two *gramdevis*, *viz.*, *Jholái* and *Mhárjái*, and the *pujaris* of these deities are respectively a Gurav and a Mahar [1] The *pujaris* of goddesses are generally men of the lower castes The guardian goddesses of the villages of Pule, Varavade, Nandivade, and Rila *have Kunbis as their pujaris*, *while the pujaris* of the goddesses Mahálakshmi, Bhagvati Mahakali, and *Jogái are generally chosen from* the Gurav caste [2] In the Konkan the Ráuls (Shudras) are the *pujaris* of the deities Vithoba, Ravalnáth and Bhavani, the Ghadis are the *pujaris* of the deities Sateri and Khavaneshwar, while the deities Mahadev and Máruti are worshipped by *pujaris* belonging to the Gurav caste [3] The goddesses Makhajan and Jakhmáta at Sangameshwar in the Ratnágiri District are worshipped by *pujaris* who belong to the Gurav and Bhoi castes respectively The god Ganpati at Makhnele *has for his pujari* a Wani The *pujaris* of the temple of Shiva at *Jánje* in the Ratnágiri District are Wanis [4] *It is said that the pujari of* Pundarik at *Pandharpur is a Kirata (fisherman) by* caste [5]

The *pujári* of the goddess Narmata at Sidgad in the Thana District *is a Koli whilst the pujaris of Kánoba*, *Khandoba*, *and Vetál* are of the lower castes [6] *The goddesses* Mahálakshmi of Kolvan and *Vajreshvari have their pujaris chosen from the lower castes* [7] *The pujaris of Jari Mari*, *Mhasoba*, *Bahiroba* Cheda and other *deities which are said to prevent contagious diseases are always men of the lower castes* [8]

[illegible] ases of [illegible]

[illegible] Marátha, *respectively*, [9] The [illegible] of the [illegible]

---

[1] School Master, Palshet, Ratnágiri.
[2] School Master, Parule, Ratnágiri.
[3] School Master, Rájápur, Ratnágiri.
[4] School Master, Málad, Thána.
[5] School Master, Daigaum, [illegible]
[6] School Master, [illegible]
[7] School Master, [illegible]
[8] School Masters, [illegible] Thána.
[9] School Master, [illegible] Thána.

guardian goddesses of Chaul in the Kolába District belongs to the lower castes.[1] The goddess Mángái has always a Mahár as her *pujári*.[2] Everyday the god Shiva is required to be worshipped first by a *pujári* of the Gurav caste. The *pujári* of Bahiri, a corruption of the word Bhairav, one of the manifestations of Shiva, is a man belonging to the lower castes. Similarly the *pujáris* of Bhagavati, Bhaváni, Ambika, Kálika, Jákhái, Jholái, Janni, Kolhái, Vadyájái, Shitaládevi, Chandika, etc., are persons belonging to lower castes.[3]

It is considered by the Hindus very meritorious and holy to worship the Sun; and by Bráhmans the Sun is considered to be their chief deity. The *Gáyatri Mantra* of the Bráhmans is a prayer to the Sun-god or the Savita Dev, and the Bráhmans offer *arghya* or oblations of water to the Sun thrice a day. Those who want health, wealth and prosperity propitiate the Sun-god by prayers and ceremonies. The *Ratha Saptami* is considered to be the principal day for special worship and festivities in honour of the Sun-god. On this day, on a low wooden stool, is drawn, in red sandal paste, a figure of the Sun in human shape seated in a chariot drawn by seven horses, or by a horse with seven faces. This figure is then placed in the sun-shine, and it is then worshipped by offering it *arghya* or spoonfuls of water, red powder, red flowers mixed with red sandal paste, camphor, incense and fruits. Some people kneel down while offering the *arghyas* to the Sun. These *arghyas* are either three or twelve in number. Some persons make a vow not to eat anything unless they have worshipped the Sun and performed the twelve *Namaskaras* by falling prostrate and bowing with folded hands twelve times, and at each time repeating one of the twelve names of the Sun.*

In the Ratnâgiri District some people worship the Sun on the Sundays of the month of *Shrávan*. A ceremony held on the *Rathasaptami* day, *i.e.*, the 7th day of the bright half of *Mágh*, is deemed a special festival in honour of the Sun-god. On that day people draw, on a small wooden stool, an image of the Sun, seated in a chariot drawn by seven horses, and worship it with great reverence. Milk is then boiled on a fire made of cow-dung cakes in front of the household *Tulsi* plant. If the milk overflows to the east, it is believed that there will be abundance of crops, but if it flows to the west it is taken as a sign of the near approach of famine.[4] The Sun-god is also worshipped on the following occasions, *e.g.*, *Trikal*, *Gajaccháya*, *Ardhodaya*, *Mahodaya*, *Vyatipát*, *Makar-Sankránt*, *Kark-Sankránt* and the Solar eclipse.[5] Though there are few temples dedicated to the Sun, the village of Parule has the honour of having one called "the temple of Adi-Náráyan." Non-Bráhmanical classes are not seen worshipping the Sun in this district, despite the fact that the Sun is said to be the embodiment of the three principal deities of the Hindus.[6]

The people of the Thána District believe that the *Swastika* is the central point of the helmet of the Sun, and a vow called the *Swastika Vrata* is held in its honor. A woman who observes this vow, draws a figure of the *Swastika* and worships it daily during the *Cháturmás* (four months of the rainy season), at the expiration of which she gives a Bráhman a golden or silver plate with the sign of the Swastika upon it.[7] Another vow named *Dhanurmás*, common to all districts in the Konkan, requires a person to complete his daily rites before sun-rise, and to offer a

[1] School Master, Chaul, Kolába.
[2] School Master, Akola, Kolába.
[3] School Master, Poladpur, Kolába.
* These twelve names are :—1 Mitra, 2 Ravi, 3 Surya, 4 Bhanu, 5 Khaga, 6 Pushne, 7 Hiranyagarbha, 8 Marichi, 9 Aditya, 10 Savita, 11 Arka, 12 Bhasker.
[4] School Master, Phonden.
[5] School Master, Devarukh.
[6] School Master, Parule.
[7] School Master, Anjur.

preparation of food called *Akhadi* to the Sun god. The observer of this vow then partakes of the food regarding it as a gift from that god. This is either done for one day or repeated for a month till the *Dhanu-Sankrânt*.[1] On the *Somavati Amâvasya* day (the 15th day of the dark half of a month falling on Monday) and the *Kapilâshasthi* day the Sun is held in especial reverence.[2] A curious story is narrated regarding the offering of *Arghya* to the Sun. It is said that the Sun rejoices at the birth of a Brâhman and gives 1,000,000 cows in charity believing that the *Arghya* which the Brahman will offer later on will devour his foes, one drop of the *Arghya* killing 1,000 of them.* The repetition of the *Gayatri mantra* 108 times a day is supposed to release a Brahman from the debt of 1,000,000 cows owed in this way to the Sun.[3] The *Yoga-Sutras* of Patanjal, however, prohibit a man from looking at the setting Sun, though the sin thus incurred is made amends for by the offering of *Arghya* to that god.[4] It is interesting to note that women do not grind corn on the *Ratha-Saptami* day.[5]

Women bow down to the Sun on the 11th, 12th, 30th or 40th day after their delivery, but Kunbi women generally worship that god on the 7th day.[6] On this occasion some women show a churning handle† to the Sun god and offer him some grains of rice.[7]

The *Swastika* is considered so holy in the Konkan that it is always drawn on the *Antarpat* and at the time of the *Punyaha Wachan* ceremony which precedes a Hindu wedding a *Swastika* drawn in rice is worshipped.[8] The principal deities of the Hindus whenever they are invoked on special occasions are seated on the *Swastika*.[9] The people of the Ratnagiri District worship the *Swastika* regarding it as the symbol as well as the seat of the Sun god.[10]

By some the *Swastika* is regarded as the foundation stone of the universe[11] and is held to be the symbol of the god Shiva and not of the Sun.[12]

The conception of Kunbis is said to have taken place by the influence of the rays of the Sun.[13]

The *Swastika* is considered as an emblem of peace and prosperity and for this reason Brâhman women draw a figure of the *Swastika* in front of their houses.[14] The custom of moving round such sacred objects as the Banyan, the *Pipal*, the *Tulsi* or sweet basil plant, the *Umbar*, the *Avala* (Phyllanthus emblica), etc., is prevalent in the district of Kolhapur. There are no cases recorded in which women after child birth are exposed to the Sun. But on the 12th day after her delivery the mother puts on new bangles and new clothes, cocoanuts, betel nuts and leaves, grains of rice, plantains and grains of wheat are placed in her lap. She then comes out and bows to the Sun. Wealthy persons on this occasion perform a *homa* sacrifice in their houses by kindling the holy fire and feeding Brahmans. No one in this district believes that conception is caused or is likely to be caused by exposure to the rays of the Sun.

The Hindu women of the Konkan walk round *Pipal*, *Tulsi* and *Umbar* trees every Saturday and on the *Somavati-amavasya* day, i.e., the 15th day of the dark half of a month when it falls on Monday.[15] Sometimes however women make a vow to walk round a

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[3] School Master, Padaghe.
* 33,000,0000 demons are said to be born every day to impede the journey of the Sun.
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[5] School Master, [illegible], Ratnagiri.
[6] School Master, Pendhur, Malvan, Ratnagiri.
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[8] Rao Saheb Shelke.
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[9] School Master, Mahad.
[10] School Masters, Agashi and Arnala.
[11] School Master, Nevare, Ratnagiri.
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[7] School Master Nevare Ratnágiri.
[8] School Master, Makbanele Ratnágiri.
[9] School Master, Mithbáv, Ratnágiri
[10] School Master, Pendhur, Málvan, Ratnágiri
[11] School Masters, Agáshi and Arnála
[12] School Masters, Chauk, Karjat, Kolába,
[13] School Masters, Chauk, Karjat Kolába.
[14] Rao Saheb Shele.
[15] School Master, Malgund, Ratnágiri
† The churning handle or rod is called in Maráthi *Ravi*, which is one of the names of the Sun.

temple or a sacred tree one-hundred thousand times; and for the fulfilment of this vow they walk round the temple or tree for about seven or eight hours every day. If they find it difficult to make up the number of rounds themselves, they ask their near relations to assist them in their undertaking.[1]

The Moon is worshipped by the Hindus on the 2nd of the bright half of every month. On this day it is considered very lucky to see the moon, and many people, particularly the lower classes, pull out threads from the clothes they wear, and offer them to the moon, saying "O! God, accept these old clothes of ours and be pleased to give us new ones in their stead." Some people worship the moon on the *Sankasti Chaturthi* 4th day of the dark half of every month; and such people will not eat anything until they have seen and worshipped the moon on that day. The moon is not worshipped on the *Ganesh Chaturthi* day that is, the 4th of the bright half of the month of *Bhádrapad*, as it is considered very unlucky to see the moon on that night. It is firmly believed that any one who sees the moon on the *Ganesh Chaturthi* day even by accident will be falsely accused of theft or some other crime. In order to avoid this, people who have accidently seen the moon, throw stones at the houses of their neighbours, and if the neighbours abuse them in return, the mischiefmakers consider themselves freed by the abuse from the sin of having looked at the moon on a forbidden night.

The spots on the surface of the moon are believed by some to be the *rath* or chariot of the god. Others think that they are lunar mountains; but many believe that the spots are the visible signs of the stain on the character of the moon-god due to his having outraged the modesty of the wife of his *guru*, the god Brahaspati or Jupiter. In the *Puráns* it is stated that on one occasion, a dispute arose between the moon and Brahaspati or Jupiter about the wife of Brahaspati, each of them claiming to be the cause of her conception. Subsequently a son was born who was named Budha (Mercury). Brahaspati's wife, on being asked who was the father of the child, named the moon. Thereupon Brahaspati cursed the moon for his adultery. The spots on the surface of the moon are said to be the effect of this curse.

The moon-god is believed to distribute nectar through his rays, and therefore this deity is said to have the power of removing diseases and restoring human beings to health. The moon is the king of herbs, and all trees, plants, etc., thrive owing to the influence of the moon. Sometimes people place at night, figs, plantains, sugarcane and other eatables in the moonlight and eat them early in the morning; and it is said that those who do so improve in health. The practice of drinking the moon's rays does not prevail in the Kolhápur district. But people occasionally dine in the moon light.[2]

On a full moon day people perform the special worship of their chosen deity. On the full moon of the month of *Kártika* temples are illuminated, and on the full moon day of *Mágha*, raw corn such as wheat, *bájri*, etc., is cooked and offered to the household and other deities.* On this day are also performed the special rites and ceremonies that are required in connection with the *Kula-devatás* or family gods or goddesses. On the full moon day of *Fálguna* the *Holi* fire is kindled and worshipped. In certain families the full moon of *Chaitra* is considered auspicious for making offerings to family deities. On the full moon day of *Shrávan* is observed the feast of *Cocoanut* day, and on this day Bráhmans put on new sacred threads. The full moon is considered by the *Sanyásis* or ascetics an auspicious day for shaving their heads.

1 School Master, Phonde, Ratnágiri.

2 Rao Sahib Shelke.

* In the Konkan the *Navánna Purnima* or full moon day of new food is observed in the month of *Ashwina*. This is, no doubt, due to the difference in the season of the harvest.

On the new moon day the *Pitras* or Manes are worshipped. Lighted lamps are worshipped on the new moon day of *Ashádha*. In the Kolhapur State this is called *Tadal* new moon day and in the Konkan it is called *Divali* new moon day. On the new moon day of *Ashwin* Lakshmi the goddess of wealth is worshipped. All special ceremonies for the propitiation of the *Bhutas* or evil spirits are usually performed on the new moon day. The *Dwitiya* or 2nd day of every month is considered sacred to the moon and on this day the moon is worshipped, while the *Chaturthi* is considered sacred to the god Ganapati and on the Chaturthi of Bhadrapada a special festival is held in honour of the god Ganpati.[1]

On the 15th day of the bright half of the month of *Ashwin* people put milk in the rays of the moon for some time and then after offering it to the moon they drink it. Drinking milk in this way is called drinking the rays of the moon.[2] On the *Sankránt Chaturthi* day and on that *Chaturthi* which immediately follows the *Dasara* holiday people draw an image of the moon and worship it.[3] In the Ratnágiri district several conflicting theories are held regarding the spots on the surface of the moon. Some believe that the spot observed on the moon is a tamarind tree in which that god has stationed himself; others hold that the spot is the reflection of a deer which is yoked to the chariot of the moon,[4] while many more believe that it has been occasioned by the hoof of the horse of King Nala. Some say that the spot on the surface of the moon represents a *Pipal* tree and a cow fastened to the roots of the tree; others on the authority of Hindu mythology suppose that God created Madan (cupid) from the essence taken from the body of the moon and hence the moon god has spots on his body.[5] In the *Mahábhárat* it is stated that on the surface of the moon is reflected the island of Sudarshan on this earth together with some trees and a great hare, the bright part being nothing but water.[6] The spot on the surface of the moon is considered by some a deer which the god has taken on his lap.[7] Some believe that Yashoda the mother of Krishna after waving an earthen dish round the face of Krishna threw it at the sky. It struck the moon and thereby the spots on the surface of the moon were caused. Nectar is supposed to have been derived from the rays of the moon and in some sacred books it is stated that the Chakora bird (Bartavelle Partridge) drinks the rays of the moon.[8]

The people of the Thána District hold similar notions regarding the spots on the surface of the moon. It has been said by some that the portion in question represents mud while others say that the moon has been disfigured owing to a curse from a sage.[9] Some people say that the spots are due to the moon being cursed by his preceptor Brahaspati with whose wife the moon god had connection. Being unable to bear the pain of the spots the moon, it is said, propitiated his preceptor who directed him to bathe in the Bhima river to alleviate the agony. Accordingly the pain was assuaged and the part of the river where the Moon god bathed thus came to be called *Chandrabhaga*.[10] Some persons suggest that the spots are a *Pipal* tree with two deer feeding upon it from two sides.[11] Others hold that the spots on the surface of the moon are due to its having been kicked by a deer which when pursued by a hunter was refused shelter.[12]

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1 Rao Saheb, Shelke.
2 School Master, Gaumkhad, Rájápur.
3 School Master, Dábhol, Ratnágiri.
4 School Master, Ubhádánda, Vengurla.
5 School Master, Marbád.
6 School Master, Wáda.
7 School Master, Ibhrámpur.
8 School Master, Adivare, Rájápur.
9 School Master, Ratnágiri.
10 School Master, Ratnágiri.
11 School Master, Vásind, Sháhápur.
12 School Master, Edvan, Máhim.

The people of the Thána District believe that the rays of the moon influence conception. [1]

In the Kolába District, to sit in an open place on a moon-light night, is regarded as drinking the rays of the moon. [2] The elongated part of the orb of the moon pointing towards the north or the south is supposed to forebode scarcity or abundance, respectively.[3]

It is a common belief that the moon should not be seen on the *Ganesh Chaturthi* day, *i.e.*, the 4th day of the bright half of *Bhádrapad.*

Looking at the moon continuously for a short time on every moon light night is said to keep one's sight in good order.[4]

If the *Amávásya* falls on Monday, Bráhman women of the Thána District walk round a *Tulsi* plant or a Pipal tree and make a vow to a Bráhman.[5]

In the Kolába District a special ceremony is held in honour of minor goddesses on the 8th day of a month. The following things are avoided one on each of the fifteen *tithis* respectively .—
Kohala (pumpkin) *dorli* (Solanum indicum,) salt, sesamum, sour things, oil, *ávale* (Emblic myrobalam), cocoanuts, *bhopala* (gourd), *padval* (snake-gourd), *pávte*(Dolichos Lablab) *masur* (Lens esculenta) brinjal, honey, gambling. [6]

The people observe a fast on the 13th (*Pradosha*) and the 14th day (*Shivarátra*) of the dark half of every month [7] On the 15th day of the bright half of *Chaitra*, a fair is held in honour of the guardian deity of a village, and hens, goats, etc., are offered as a sacrifice.[8]

The following are days of special importance.

Gudhi-pádva, i.e., the first day of the bright half of *Chaitra*:—This being the first day of the year, *gudhis* and *toranas* are hoisted in front of every house and are worshipped.[9]

Bháu-bij :—On the 2nd day of the bright half of *Kártik* every sister waves round the face of her brother a lamp, and makes him a present. [10]

The ceremony on the *Bháu-bij* day has come into vogue on account of Subhadra having given a very pleasant bath to her brother Krishna on that day. The Court of Yama is also said to be closed on that day, since he goes to his sister; and consequently persons who die on that day, however sinful they may be, are not supposed to go to *Yamaloka i. e.*, hell.[11]

Akshya Tritiya:—On the third day of the bright half of *Vaishákh* cold water and winnowing fans are distributed as tokens for appeasing the *Manes* of ancestors. On this day is also celebrated the birth of the god Parashurám.[12]

Ganesh Chaturthi:—On the 4th day of the bright half of *Bhádrapad*, an earthen image of Ganpati is worshipped and a great ceremony is held in his honour.[13] The fourth day of the bright half of every month is called *Vinâyaka-Chaturthi*; while that of the dark half is called *Sankasti-Chaturthi*. On the *Vináyaka-Chaturthi* day, people fast the whole day and dine the next day; while on the *Sankasti Chaturthi* day, they fast during the day time and dine after moon-rise.[14] That *Sankasti Chaturthi* which falls on Tuesday is considered the best [15]

1 School Master, Kalyán, No 1 and School Master, Padaghe, Bhivandi.
2 School Master, Chidhran, Kolába.
3 School Master, Poládpur.
4 School Master, Chauk, Kolába.
5 School Master, Anjur, Thána.
6 School Master, Chauk, Kolába.
7 School Master, Poládpur.
8 School Master, Poládpur, Kolába
9 School Master, Basani, Ratnágiri.
10 School Master, Basani, Ratnágiri.
11 School Master, Pendur, Málvan, Ratnágiri
12 School Master, Basani, Ratnágiri.
13 School Master, Basani, Ratnágiri.
14 School Master, Malgund, Ratnágiri.
15 School Master, Ubhádánda, Vengurla.

Nagpancham.—On the 5th day of the bright half of *Shrávan* pictures of serpents and snake holes are worshipped.[1]

Champa-Shashti.—On the 6th day of the bright half of *Margashirsha* some ceremony relating to the family deity is performed.[2]

Ratha-Saptami.—On the 7th day of the bright half of *Magh* the sun is worshipped and milk is boiled until it overflows.[3]

Gokul Ashtami.—On the 8th day of the dark half of *Shravan* the birth of the god Krishna is celebrated.[4]

Rama Navami.—On the 9th day of the bright half of *Chaitra* the birth of the god Rama is celebrated.[5]

Vijayadashmi.—On the 10th day of the bright half of *Ashvin* people cross the boundary of the village and distribute *sone* (leaves of the *Shami* and *Apta* trees). It is a popular belief that any work commenced on this day is sure to end well. Weapons are also worshipped on this day.[6]

Ekadashi.—On the 11th day of *Ashadh* and *Kartik* a special fast is observed. People also fast on the 11th day of each month. A man dying on this auspicious day is supposed to go to heaven. Sometimes the Ekadashi falls on two consecutive days, in which case the Smártas observe the first, while the Bhágavats observe the second.[7]

Waman-dwadashi.—On the 12th day of the bright half of *Bhadrapad* Waman is worshipped and one or twelve boys are adored, being held to represent Waman. The marriage of the *Tulsi* plant is sometimes celebrated on this day.[8]

Dhana Trayodashi.—On the 13th day of the dark half of *Ashwin* Lakshmi, the goddess of wealth, is worshipped.[9]

Narak Chaturdashi.—On the 14th day of the dark half of *Ashwin* the demon Narkasur was killed. In consequence of this day people take their bath before sunrise and crush a *[illegible]* (fruit) regarding it as a demon, and [illegible] its seed to the [illegible] d [illegible].[10]

Narali Paurnima.—On the 15th day of the bright half of *Shravan* people worship the sea and throw cocoanuts into it.[11]

Vata Paurnima.—On the 15th day of the bright half of *Jyeshtha* women whose husbands are alive fast the whole day and worship the *Vata* tree.[12]

On the 15th day of the bright half of *Ashwin* people keep awake the whole night and amuse themselves in a variety of ways. On the 15th day of the bright half of *Kartik* houses are illuminated. This is called *Tripuri Paurnima*. On this day illumination with earthen lamps is made not only in the village but particularly in the temple of Shiva. This is done to commemorate the triumph of the god Shiva over the demon *Tripurasura*. The full moon day of *Magha* is called *Chudi Paurnima*. On this night people light *chudis* (torches) and with them slightly burn certain flowers, trees and plants. The full moon day of the month of *Falguna* is called the *Holi* or *Holi Paurnima* and is the biggest holiday of the lower class Hindus. On this night the Hindus kindle the Holi fire and worship it. On the 15th day of the bright half of *Ashwin* people eat grain of the new harvest. On the full moon day of *Shravan* they perform the *Shravan* ceremony and give a lamp in charity. On the full moon day of the month of *Chaitra*, *Vaishakha* and *Margashirsha* the births of Maruti, Narasinha and Dattatraya respectively are celebrated.[13] The Kunbis of the Ratnagiri District believe that

[1] School Master, Basani, Ratnágiri.
[2] School Master, Basani, Ratnágiri.
[3] School Master, Basani, Ratnágiri.
[4] School Master, Basani, Ratnágiri.
[5] School Master, Basani, Ratnágiri.
[6] School Master, Basani, Ratnágiri.
[7] School Master, Basani, Ratnágiri.
[8] School Master, Basani, Ratnágiri.
[9] School Master, Basani, Ratnágiri.
[10] School Master, Basani, Ratnágiri.
[11] School Master, Málgund, Ratnágiri.
[12] School Master, Basani, Ratnágiri.
[13] School Master, Basani, Ratnágiri.
[14] School Master, [illegible]band[illegible] Budruk, Ratnágiri.
[15] School Master, Pendur, Ratnágiri.

Bhádrapada.[1] These *Sapta-rishis* are said to have been created by the God Brahma from his own body; and teaching them the four Vedas, he handed them over to them and asked them to regulate the affairs of the world.[2]

Some people of the Ratnágiri District believe that the rain-bow is the bow used by Ráma, the hero of the Rámáyana. Its appearance on the east is regarded by them as symptomatic of the approach of rain, while its appearance on the west is equivalent to the departure of rain.[3]

The short duration of the rain-bow is held to indicate an excessive fall of rain while its long duration forbodes a scarcity of rain.[4] The appearance of the rain-bow on a river is supposed to indicate the approach of rain, while its appearance on a mountain means the departure of rain.[5] Of the two bows of which the rain-bow seems to be composed, the larger is believed to belong to Ráma, and the smaller to Lakshman.[6] Since the God Indra is supposed to send rain, the *Indradhanushya* (the rain-bow) is regarded as a sign of the advent of rain.[7]

By some Hindus it is believed that the milky way is a heavenly river which is a favourite bathing place of the gods.[8] Others suppose it to be a branch of the celestial Ganges which is said to have been brought down upon this earth by king Bhagiratha.[9] Some persons, however, believe that since the great sage Agastya is said to reside at Rámeshwar in the southern direction, the Ganges (the milky way) runs through the sky to the south in order to bathe him. Sometimes the milky way is believed to be a white cloud.[10]

On the authority of the Mahákála Nirván Tantra, some people of the Thána District believe that a person who cannot get a view of the polar star will die within six months; while others substitute the *Arundhati* star for the polar star and determine the duration of life of a diseased person by the same process.[11]

The people of the Thána District believe that the rain-bow is caused by the accumulation of moisture in the air.[12] The rain-bow is said to consecrate the region over which it appears[13]. The appearance of the rain-bow in the morning is supposed to forbode the approach of rain.[14]

Some people of the Kolába District believe that the holy persons such as Káshyapa, Arundhati and other sages, who lived on this earth in ancient times are seen shining in the sky by the sacred lustre of their powers.[15] Hindu women worship the planets Budha and Guru (Mercury and Jupiter) in the month of Shravan.[16]

The *Sapta-rishis* are somewhere called *Khatale* and *Bájale* (cot)[17]. The rain-bow is held by some to be the symbol of Ráma and Lakshman, who visit the world in that form with the view of watching its proceedings. Others, however, believe that it represents God Indra who assumes that form to see how his orders are executed by his subordinates.[18] The rain-bow is said to foretell good if it appears either at the beginning or end of the rainy season, while its appearance at any other time is supposed to forbode evil.[19]

1 School Master, Makhanele, Ratnágiri.
2 School Master, Pendur, Ratnágiri.
3 School Master, Basani, Ratnágiri.
4 School Master, Makhanele, Ratnágiri.
5 School Master, Navare, Ratnágiri.
6 School Master, Adivare, Ratnágiri.
7 School Master, Malgund, Ratnágiri.
8 School Master, Kankavli, Ratnágiri.
9 School Master, Makhanele, Ratnágiri.
10 School Master, Basani, Ratnágiri.
11 School Master, Agáshi and Arnála, Thána.
12 School Master, Rai, Thána.
13 School Master, Badlapur, Thána.
14 School Master, Mokhada, Thána.
15 School Master, Chaul, Kolába.
16 School Master, Kasu, Kolába.
17 School Master, Vavasi, Kolába.
18 School Master, Chaul, Kolába.
19 School Master, Vavanje, Kolába.

Hindus regard the earth as one of their important deities and worship it on various occasions. It is enjoined upon Brahmans to worship it daily at the time of their *Sandhya* rite as well as while performing the *Shrávan* ceremony.[1] The people of the Ratnágiri District pray to the earth as soon as they leave their bed in the morning.[2] The earth is required to be worshipped at the time of laying the foundation stone of a house as well as at the time of bringing into use a newly built house.[3] Since it is held unholy to sleep on the bare ground, those whose parents die sleep on a woollen cloth on the ground till their parents' anniversary is over.[4] Wánprastas, Sanyásis and Brahmans are required to sleep on the ground.[5] Some pious men sleep on the bare ground during the *Cháturmas* (the four months of the rainy season) at the expiry of which they present a bed to a Bráhman.[6] It is enjoined upon a prince to sleep on the bare ground on the eve of the coronation day.[7]

Widows and women are required to sleep on the ground during their monthly courses. Women whose husbands are away are also to do the same.[8] In the Ratnágiri District Kathkaris on the day on which they wish to be possessed by a particular deity or spirit are required to sleep on the earth.[9] When people are on the point of death they are made to lie on blades of darbha grass placed on the earth.[10] The performer of a sacrifice as well as one who has observed a vow are to sleep on the ground.[11] The following articles should not be allowed to touch the earth, viz. pearls, the *Shál gram* stone, an image of the god Vishnu, the *linga* of Shiva, a conch shell, the sacred thread of a Brahman, flowers intended for worship, bel leaves and Gorardan.[12]

The following lines are repeated in the morning before setting foot to the ground.[13] —

O Goddess! who is clothed (surrounded) by the sea, whose breasts are mountains and who is the wife of Vishnu, I bow down to thee; please forgive the touch of my feet. O Goddess Earth! who art born by the power of Vishnu, whose surface is of the colour of a conch shell and who art the store house of innumerable jewels, I bow down to thee.

Some women of the Thána District worship the earth daily during the *Cháturmás* (four months of the rainy season), at the end of which they give a Brahman a piece of land or the money equivalent of it.[14] Persons who perform a particular rite, e.g. the *Solasomavrata* (a vow observed on sixteen successive Mondays) are required to sleep on the bare ground.[1] At the sowing and harvest time farmers appease the earth by offering it cocoanuts, fowls, rice mixed with curds etc. The blood of a king and the balls of rice given to the *manes* of the dead are not allowed to touch the ground. People convey to a distant place the water of the Ganges without placing it on the ground.[1]

The earth is required to be worshipped before taking a portion of it for sacrificial purposes.[15] A vessel containing water over which incantations have been repeated is not allowed to touch the ground.[19] On the 15th day of the bright half of *Ashvin* every farmer prepares some sweetmeats in his house and takes them to his farm. There he gathers five

[1] School Master, Nevare, Ratnágiri.
[2] School Master, Adivare, Rájápur.
[3] School Master, Deorukh, Ratnágiri.
[4] School Master, Ratnágiri.
[5] School Master, Chiplun, Ratnágiri.
[6] School Master, Malgund, Ratnágiri.
[7] School Master, Khetwadi A. V. S., Bombay.
[8] School Master, Rai, Thána.
[9] School Master, Bhiwandi, Thána.
[10] School Master, Navapur, Kolába.

stones, worships them, and offers the sweetmeats to the earth. Afterwards he takes a portion of the food and scatters it over the farm. His family then gather there and take a hearty meal. In the evening the person who carried the food to the farm, picks up some grains of barley and puts them into a basket. On return home the grains are thrown over the house.[1]

Various conflicting notions are entertained regarding thunder and lightning. The people of the Ratnágiri District believe that the clouds are animals that roar. When these animals emit water it bursts forth on account of the circular motion of the winds called Chanda and Munda. This bursting is supposed to produce thunder and lightning.[2] Somewhere thunder and lightning are said to be the signals given by the god Indra, to birds, beasts, etc., of the setting in of the rainy season.[3] Some people believe that the god Indra sends rain through his elephants who, being excited, make a noise like thunder.[4]

Others regard the thunder as the roaring of the elephant of the gods, while sucking sea-water. The thunder is also believed to be the roaring of the god Varuna, the king of the clouds.[5] The boys of the Ratnágiri District believe that thunder is a sign of the wedding ceremonies performed in the heavenly houses of the gods.[6] Some Mahomedans believe that an angel called Mekail has control over the rain. To cause a fall of rain Mekail strikes the clouds with a whip of lightning. The clouds then utter a cry, and this is the cause of thunder.[7] Some people of the Thána District believe that there are big stones in the sky which strike against each other owing to the force of the wind, and produce thunder. The dashing of these stones against each other also generates lightning.[8]

In the Kolába District it is believed that thunder is the military band of the king of clouds and lightning is his banner.[9] Lightning is said to be produced by the fighting of celestial elephants; while thunder is heard when they pour out water.[10] Some people think that thunder is the noise of the feet of the elephants (clouds) that give rain; lightning is also said to be generated from their foot fall.[11] The clouds are supposed to be the messengers of gods, lightning being the manifestation of Divine power. The gods are said to confine these messengers from the *nakshatra* of Ardra to the *nakshatra* of Hasti, in which latter *nakshatra* they again begin to roar.[12]

Thunder is supposed to take place when the god Indra draws his bow; while lightning is said to be produced when the same god strikes his adamant against a mountain.[13]

In the Ratnágiri District it is believed that earthquake occurs whenever the thousand headed Shesha shakes its head.[14] It is said that at one time a demon named Gayásur became very troublesome, and all the gods held him down by standing on his body. Thereupon the demon requested all the gods to remain on his body for ever. Occasionally this Gayásur shakes his body and this causes the earthquake.[15] Some people believe that the earth trembles of its own accord when sins accumulate upon it.[16] Others hold that the earthquake takes place in the hollow parts of the earth.[17] Some people, however, believe that since the earth floats upon water, it naturally quakes at times.[18]

1 School Master, Akol, Kolába.
2 School Master, Pendur, Ratnágiri.
3 School Master, Kasba, Sangameshwar, Ratnágiri.
4 School Master, Makhanele, Ratnágiri.
5 School Master, Masure, Ratnágiri.
6 School Master, Basani, Ratnágiri.
7 School Master, Chiplun, Ratnágiri.
8 School Master, Anjur, Thána.
9 School Master, Varsai, Kolába.
10 School Master, Chaul, Kolába.
11 School Master, Varsai, Kolába.
12 School Master, Poládpur, Kolába.
13 School Master, Chauk, Kolába.
14 School Master, Chiplun, Ratnágiri.
15 School Master, Palspot, Ratnágiri.
16 School Master, Pendur, Ratnágiri.
17 School Master, Murbád, Thána.
18 School Master, Bhuvan, Thána.

The Hindus being element worshippers naturally hold in reverence certain rivers, ponds, etc. In the Ratnágiri District the spring at Rájápur, called the *Rajapurchi Ganga* is considered very sacred. It flows from the roots of a Banyan tree There are fifteen *Kundas* or ponds, and the principal *Kunda* always remains filled with water On occasions a big *jatra* fair is held and people from distant places come to bathe and worship at the spring [1] Some people believe that many of the lakes, springs, etc, situated in the Kolhapur State are sacred [2] A spring or rivulet that flows to the east is considered specially sacred. It is called a *Surya-Vansi* spring, and it is considered meritorious to bathe in it.[3] In the village of Kun kauli in the Ratnagiri District if a person is bitten by a snake or other poisonous reptile, no medicine is administered to him, but holy water brought from the temple of the village goddess is given to him to drink, and it is said that the patient is thus cured [4] The water fall at Maral near Devarkuha, where the river *Ban* takes its rise, is held sacred.[5] At Shivam in the Ratnagiri District the people use the *tirtha* of a deity as medicine for diseases due to poison. They say that it is the sole remedy they apply in such cases [6] There are ponds at Manora in the Goa State, and Vetore in the Savantwadi State, the water of which is used as medicine for the cure of persons suffering from the poison of snakes, mice, spiders, and scorpions [7] When a well is dug, the people call a Brahman priest to consecrate it. The Brahman takes cow's urine, milk, curds, ghi, sandle paste, flowers, basil leaves, and rice, and mixes them with water, and after repeating sacred *mantras* over the water, throws the mixture into the well. After this ceremony, the people are at liberty to drink water from the well [8]

Before a well is dug, an expert is consulted to ascertain the place where a spring flows A well is then dug, after offering a sacrifice to the spirits and deities that happen to dwell at that spot A dinner is given to Brahmans after the well is built [9] A golden cow is often thrown into a newly built well as an offering to the water deities [10] There is a well at Mandangad, the water of which serves as medicine to cure the poison of snakes and other reptiles [11]

It is believed that there is a class of wicked water nymphs called *Asara* who generally dwell in wells, ponds or rivers, far from the habitation of men Whenever these nymphs come across a lonely man or woman entering a well, pond, etc., they carry that person under water The village of Mith Báv in the Ratnagiri District is a well-known resort of these Asaras, and many instances are given by the villagers of persons being drowned and carried off in the river by these wicked nymphs A tank in the village of Hindalem in the same district has a similar reputation [12] The people of the Konkan believe that water nymphs are sometimes seen in the form of women near wells, rivers, and ponds [13] Some say that the water nymphs and water spirits confer objects desired by worshippers if they are propitiated by prayers [14]

There are seven *kundas*, ponds, at Nirmal in the Thána District, forming a large lake. This

[1] School Master, Ratnágiri.
[3] School Master, Waghavli, Ratnágiri.
[5] School Master, Makhaneie, Ratnágiri.
[7] School Master, Ubhádánda, Ratnágiri.
[9] School Master, Basani, Ratnágiri.
[11] School Master, Basani, Ratnágiri.
[13] School Master, Malgund, Ratnágiri.

[2] School Master, Phonde, Ratnágiri.
[4] School Master, Bandivade, Budruk, Ratnágiri.
[6] School Master, Masure, Ratnágiri
[8] School Master Mith Báv Ratnágiri.
[10] School Master, Masure, Ratnágiri.
[12] School Master, Mith-Báv, Ratnágiri.
[14] School Master, Devarukh, Ratnágiri.

lake is said to have been formed from the blood of the demon Vimalásur. At Sháhápur there is a holy spring of hot water under a *Pipal* tree. It is called *Ganga*.[1] There are *kundas*, pools, of hot water in the *Vaitarna* river in the Thána District, in which people bathe on the 13th day of the dark half of *Chaitra*.[2] There are also springs of hot water on the bank of the Surya river at Vajreshvari and at Koknere, in the Thána District.[3] A handful of corn, if thrown into the hot water *kundas* at Tungar, is said to be boiled at once.[4] It is held holy to bathe in the *kundas*, of hot water that are situated in the rivers Tánsa and Bánganga in the Thána District.[5] The water of a well which is drawn without touching the earth or without being placed upon the ground is given as medicine for indigestion. Similarly the water of seven tanks, or at least of one pond, in which lotuses grow is said to check the virulence of measles, small-pox, etc.[6] A bath in a certain tank in the Mahim *taluka* is said to cure persons suffering from the itch, and water purified by repeating incantations over it is also said to be a good remedy for the same disease.[7]

The water of a tank or a well is supposed to be wholesome to a person of indifferent health, if given to him to drink without placing it upon the ground.[8] Some people believe that the water of the Ganges is so holy and powerful that if bows are thrown into it they are instantly reduced to powder.[9] The repair of lakes, caravansaries, temples, etc., is held more meritorious than their actual erection.[10] It is enjoined upon a man to perform a certain rite if he wishes to relinquish his right of ownership over a well or tank, and after this rite is performed, it can be utilized for public purposes. But no ceremony is required to be performed if a well is dug for the benefit of the public.[11]

The people of the Thána District believe that water nymphs reside in every reservoir of water.[12] Some people, however, believe that the water nymphs dwell in those lakes in which lotuses grow. These nymphs are said to do harm to children and young women, especially when they set out for a walk accompanied by their brother Gavala. They are unusually dangerous.[13] The people worship the images of the following seven water nymphs or *apsaras*, *viz.*, Machhi, Kurmi, Karkati, Darduri, Jatupi, Somapa and Makari.[14]

The following places are said to be inhabited by water spirits:—the channel of Kalamba, the tanks of Sopara and Utaratal and the lake called Tambra-tirtha at Bassein [15]. Water nymphs are supposed to drown a person who tries to save another fallen into water.[16] A species of small men named *Uda*, otherwise called water-spirits, are said to dwell in water and subsist on fishes.[17] The spirits called Khais and Mhashya are supposed to reside in water.[18]

The river Sávitri in the Kolába District takes its rise near Mahábaleshwar and is considered very sacred. The following traditionary account is given of its origin. The god Brahma had two wives, Sávitri and Gáyatri. A dispute having arisen between them, they both jumped over a precipice. Sávitri assumed the form of a river and fell into the sea near Bánkot. Gáyatri, on the other hand, concealed herself in the river Sávitri and manifested herself as a spring near Harihareshwar in the Janjira State.[19] A man is

1 School Masters, Agáshi and Arnála, Thána.
2 School Master, Murbád, Thána.
3 School Master, Málád, Thána.
4 School Master, Anjur, Thána.
5 School Master, Wáda, Thána.
6 School Masters, Agáshi and Arnála, Thána.
7 School Master, Anjur, Thána.
8 School Master, Saloli, Thána.
9 School Masters, Agáshi and Arnála, Thána.
10 School Master, Kinhavali, Thána.
11 School Master, Rái, Thána.
12 School Master, Khativali, Thána.
13 School Masters, Agáshi and Arnála, Thána.
14 School Master, Murbád, Thána.
15 School Masters, Agáshi and Arnála, Thána.
16 School Master, Bhuvan, Thána.
17 School Masters, Wáda, Thána.
18 School Master, Sháhápur, Thána.
19 School Master, Poládpur, Kolába.

said to be released from re-birth if he takes a bath in the *kund* (pond) named Katkale tirtha near Násik [1] Bows are said to be reduced to powder if thrown into a certain *kund* at Uddhar Rámeshwar in the Sudhagad taluka [2] *Kupotsarga* is defined to be the digging of a well for the benefit of the public and abandon ing one s right of ownership over it [3]

A pond near Khopoli in the Kolaba district is held very sacred The following story is related in connection with it The villagers say that the water nymphs in the pond used to provide pots for marriage festivities if a written application were made to them a day previous to the wedding The pots were, however, required to be returned within a limited time But one man having failed to comply with this condition, they have ceased to lend pots Another interesting story is associated with the same pond. It is as follows A man had fallen into the pond and was taken to the abode of the nymphs He was however, returned by them after a few days on the understanding that he would be recalled if he spoke of what he had seen there One day he communicated to the people the good things that he enjoyed there and to the surprise of all he was found dead immediately after [4] Water nymphs are said to reside in a pond at Varsai in the Kolába district Consequently persons that are held unclean, *e.g*, women in their monthly course, etc, are not allowed to touch it The nymphs of the same lake were once said to lend pots on festive occasions [5] It is said that the water nymphs used to provide ornaments for marriage and other ceremonies if returned within a prescribed period But some people having failed to return them, they ceased to lend them [6]

A spirit called Girha is supposed to reside in water It is said to make mischief with man in a variety of ways by enticing him into deep water [7] The Jakrin is said to be a deity residing in water [8] Persons drowned in water are believed to become water-spirits and to trouble innocent passers by [9]

A mountain near the village Pule in the district of Ratnagiri is held sacred on account of the residence of the god Ganpati at that place. For this reason people walk round the mountain and worship it Tradition says that Ganpati was at first at Gule in the Ratnagiri district, but on account of the sanctity of the place being violated by some wicked persons the god transferred his residence to Pule At Gule there is still a very beautiful temple of Ganpati though it is now in a dilapidated condition.[10] The cave of the sage Muchkund near Machal on the Sahyadri mountain is considered sacred In the Konkan it is not held sinful to ascend a mountain or a hill, though to sit upon its summit is considered sinful.[11] The hill of Mirya near Ratnagiri is considered sacred This hill is believed to be a particle (*miri*) of the mythological mountain Dronagiri [12]

A hill near Dhárávi in the Thána District is consecrated by the temple of a goddess upon the top. This goddess is said to preserve ships at sea, and people are occasionally possessed by her. It is said that a Roman Catholic priest met instantaneous death on having insulted her [13]

The hill of Mahálakshmi in the *Dahánu* tálnka is held sacred. The villagers consider it dangerous to ascend this hill.[14] On the hill of the same name is a temple of the goddess Jivadhani, who is said to preserve children from small pox. The [illegible]

[3] School Master [illegible], Koláha
[4] School Master [illegible], Koláha
[6] School Master, [illegible], Koláha
[8] School Master [illegible], Koláha
[10] School Master [illegible], Ratnagiri
[11] School Master [illegible], Ratnagiri
[13] School Master [illegible], Thána

two miles from Akola in the Kolaba District is a hill called Mallikarjun This is said to be a small stone fallen from the mythological mountain Dronagiri This hill is said to contain many medical herbs [1] The hill at Kankeshwar near Alibag is held sacred and tradition says that in ancient times it had golden dust upon it [2] A cave at Ambivali near Karjat in the Kolaba district consists of seven rooms one of which is spacious enough to accommodate five hundred persons In the same *taluka* there is another cave at Kondhivane [3]

The gods Indra and Varuna are supposed to send rain, but it is believed that the god Shiva in chief has the power of causing the fall of rain, and for this reason whenever there is a scarcity of rain people pour water over the *linga* of Shiva until the whole *linga* is submerged [4] In order that there should be a fall of rain, some people besmear the *linga* of the god Shiva with cooked rice and curds [5] In the Ratnágiri District, whenever there is a scarcity of rain, people go to the place known as Parashuram Kshetra, and there pray to the god Parashuram to send rain [6] Sacrifices are also offered to Indra, the god of rain, in order that there should be plenty of rain Some believe that there are certain *mantris* or enchanters who by the power of their *mantras* are able to prevent the fall of rain [7]

In the Ratnágiri District the following ceremony is performed by the lower castes such as Kunbis, etc., to avert drought. All the male villagers assemble together at an appointed place, and there they select one of them as their *Gowala-deva* All of them then go about in the village from house to house The owner of every house sprinkles water over the assembly, and curds and butter milk over the body of the Gowala-deva They are also given some *sidha* consisting of rice pulse, vegetables, etc After visiting most of the houses in the village, the assembly headed by the Gowala-deva go to the bank of a river Here they cook the food offer it first to the Gowala-deva and then partake of the remainder as a *prasád* from the Gowala-deva [8] Some people make an image of the sage *Shringarishi* for the purpose of causing the fall of rain [9] Others make an image of Dhundal-deva in order that there should be plenty of rain [10] Sometimes people repeat *mantras* addressed to Parjanya (rain) so that rain should fall [11] The godd ss Nava chand ka is worshipped in order that there should be rain The *Kunbis* perform a peculiar rite for checking the fall of rain They ask a person born in the months of *Jyestha, Ashadh, Shravan* or *Bhadrapad* to fetch some rain-water in an *alu* leaf and this is fastened to the eaves of thatched houses by means of a string Note that, if this rite is to be performed in the month of *Jyestha*, a person born in that month only is required and no other, and so forth.[12] In order to check an excessive fall of rain the villagers sometimes ask a boy to take off his clothes and then to catch rain-water in the leaves of the *alu* plant The leaves containing the water are then tied to the eaves of the house [13] The people say that during the rule of the Peshwás there was a class of *mantris* who had the power of causing a failure of rain [14] To check the fall of rain, some people ask naked boys to throw burning

1 School Master, Akol, Kolába.
2 School Master, Chauk, Kolába.
3 School Master, Málvan, Ratnágiri
4 School Master, Sasavane, Kolába.
5 School Master, Math Bav, Ratnágiri.
6 School Master, Anjarle, Ratnágiri
7 School Master, Kankavli Ratnágiri
8 School Master, Phonde, Ratnágiri.
9 School Master, Chiplun, Ratnágiri
10 School Master, Nevare, Ratnágiri.
11 School Master, Ratnágiri
12 School Master, Ubhádanda, Ratnágiri.
13 School Master, Bándevade, Budruk Ratnágiri.
14 School Master, Málvan, Ratnágiri.

The rite of *Rishi Panchami* is performed on the 5th day of the bright half of *Bhadrapad* to make amends for sins committed without knowledge. On this day women go to a river, a well or some other sacred place, cleanse their teeth with the leaves of the *Aghâda* plant, and take baths with something on the head. They then take some stones from that place and worship them as *Rishis*. On the conclusion of the worship, they partake of fruits. On the *Vrata-Savitri* day women worship a banyan tree or its boughs. The ceremony falls on the 15th day of the bright half of *Jyesta*.[1] On the *Haritalika* day i.e. the 3rd day of the bright half of *Bhadrapad*, women make images of earth of Parvati and her two friends and worship them and fast the whole day. The observance of this rite contributes to their good fortune. Even girls of tender years observe this fast. The worship of Mangala Gauri is a ceremony performed by married girls for five successive years on every Tuesday of the month of *Shrávan*. Similarly, the goddess Mahalakshmi is worshipped on the 8th day of the bright half of *Ashvin*. On the *Makar Sankrant* day women worship a *sugad* * and present it to a Brahman.[2] The *Shiva mutha* consists of a handful of corn offered to the god Shiva by married girls on every Monday in the month of *Shravan*.[3]

The worship of Shadananda and the Holika Devi and the ceremonies of *Shravani*, *Shraddha* and *Antyesti* are performed by men alone.[4]

In some families of non Brahmans on a particular day, especially on the full moon day of *Ashvin*, the host and the hostess put off their clothes and perform certain family rites.[5]

The women of the Thána District fast the whole day on the 12th day of the dark half of *Ashvin*. At night they worship a cow, give in charity a calf and then take their meal. It is to be noted that this ceremony called the *Vasu-dwadashi* is performed by women who have children. On the *Haritalika* day some women live on the leaves of a *Rui* tree.[6]

On the *Somavati Amávasya* day women worship a *Pipal* tree and offer it a hundred and eight things of one kind.[7] Women desirous of having a son perform a certain rite at midnight without clothing.[8] If one wishes to have a son one has to go through a ceremony called the *Hanuman* in a naked state.[9]

The god Kalbhairav is worshipped by a naked person on the *Narka Chathurdasi* day (14th day of the dark half of *Ashvin*). Those learning the dark lore e.g. *muth marane* are also required to remain naked while studying it. They learn this lore on an eclipse day on the bank of a river.[10] The rite called *Somaya* is performed by the host when his clothes are off his body. On a certain Monday in the month of *Shravan* a lamp of wheat flour is prepared and burned by adding ghi. This lamp is regarded as a deity, and is worshipped solemnly. During the performance of this ceremony as well as the preparation of the requisite food, the host and the hostess are required to remain naked.[11]

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[1] School Master, Ubhádánda, Ratnágiri.

* Two earthen pots tied face to face one of which containing some corn and red and yellow powders.

[2] School Master, Basani, Ratnágiri.

[3] School Master, Malgund, Ratnágiri.

[4] School Master, Mávan, Ratnágiri.

[5] School Master, Makhbanele, Ratnágiri.

[6] School Master, Anjur, Thána.

[7] School Master, Badlapur, Kalyan.

[8] School Master, Bhuvan, Thána.

[9] School Master, Bhuvan, Thána.

[10] School Master, Tale, School No. I, Kolába.

[11] School Master, Poladpur, Kolába.

The Swayambhu (unartificial) *linga* of the god Shiva is supposed to have influence over the fall of rain.[1]

The people of the Thána District believe that the following ceremony causes a fall of rain. Stones are taken out of a pool and worshipped. They are then carried to every house in the village, and water is poured upon them by the inmates.[2] There is a temple of the god of clouds at Viranáth in the Thána District.[3]

The appearance of a comet is regarded by the Hindus as symptomatic of a coming evil, *e.g.*, a big war, a great famine, or a terrible contagious disease spreading itself throughout the length and breadth of a country.[4] Some persons think that comets and shooting stars bode evil to the king.[5]

Whenever a great person or a very holy man is about to be born, it is believed that he alights on the earth in the shape of a shooting star. Sometimes a big star falls on the earth, and thereby a noise like that of thunder is produced. When this happens, people believe that a great Rája or a holy saint whose merit has been exhausted is going to be born on earth.[6] The following verse from the *Mrichhakatika Nátak* supports the view in accordance with which orthodox people in the Konkan *avoid looking at* shooting stars:—

इंद्रधनुष्य आणि गोप्रसूति । नक्षत्रांची अधोगति सत्पुरुषांची प्राणविपत्ति ॥ पाहूं नये साचार ॥ *i.e.*,

The following four things, *viz.*, the rainbow, the fall of shooting stars, the delivery of a cow, and the death-struggle of saints or holy men should not be looked at.[7] It is generally believed by Hindus that a child will immediately be born in the house towards which shooting stars are directed.[8]

1 School Master, Devarukh, Ratnágiri.
2 School Master, Badlapur, Thána.
3 School Masters, Agashi and Arnála, Thána.
4 School Master, Mith Bav, Ratnágiri.
5 School Master, Nivare, Ratnágiri.
6 School Master, Mith Bav, Ratnágiri.
7 School Master, Thána.
8 School Master, Kolába.

CHAPTER II.

THE HEROIC GODLINGS.

In the Konkan the deities of the Hindus are divided into the following five classes, *viz* :—

(1) The *Gramadevatás* or Village deities,

(2) The *Sthanadevatas* or Local deities

(3) The *Kuladevatas* or Family deities,

(4) The *Ishtadevatas* or Chosen deities, and

(5) The *Wástudevatás* or *Grihadevatas*, that is, the class of deity which presides over the house and is established at the time of the housewarming or *Wastu* ceremony

The principal *Gráma-devatas* are Hanumán or Maruti, Kalika Amba, Wágloba, Chedoba, Mhasoba Bahiroba or Bhairav, Ganesh, Vira, Mhalsa or Maha Lakshmi, Chámunda, Vetal, Khandoba Mallari Jogái, Bhawani, and Wágeshwari and Shiva In most villages the chief village god is Maruti or Hanumán whose temple is situated at the entrance of the village Maruti is considered to be an *avatar* or incarnation of Shiva and is held in great reverence by all classes A festival or *jatra* is held in honour of Hanumán on the bright half of the month of *Chaitra* On this occasion the temple is decorated with ever greens, and flowers, the stone image of the god is newly painted or covered with red lead and oil, and garlands of the *Rui* (Gigantic snake wort) flowers are placed round the neck of the image, cocoanuts, plantains betel nuts and leaves are offered to the god, camphor is lighted and waved round the image, incense is burnt, cooked food and sweets are offered and money presents are made Every worshipper brings with him some oil, red lead or *Cendur*, a cocoanut, a *vidá-supári*, i e., two betel leaves one betel nut and a copper coin, and a garland of *Rui* flowers These are given to the temple minstrant who offers a part of the oil and red lead to the deity, places the garland round the deity's neck, and, breaking the cocoanut into pieces, gives a piece or two to the devotee as the *prasad* or favoured gift of the deity Saturday is the sacred day of the monkey god Máruti Every Saturday fresh oil and red lead are offered to the god by the devotees The *Pujaris* in most of the temples of Maruti are Guravs Ghádis Maráthas or Gosávis

Every Saturday in the month of *Shrávan* (August) called the *Sampat Shaniwar* or the wealth giving Saturday a special *puja* or *worship is performed in the temples of Má*ruti in Bombay as well as in the Konkan On this day people fast the whole day and dine in the evening after offering the god Hanumán or Maruti a preparation of rice and pulse called *khichadi* and cakes made of *udid* flour called *vade* [1]

There is no village in the Konkan which has not the honour of having a temple of the god Maruti. Máruti is supposed to guard the village against evils of all kinds. Care is therefore taken to build the temple of Máruti at the outskirts of the village [2] There is a tradition that at the time of leaving the Dandaka forest (the present Mahárashtra), Rama asked Maruti to reside therein. It is for this reason, the people say, that every village in the Konkan and on the Ghats has a temple of Maruti [3] The god Máruti is worshipped in the village of Wásind on Tuesdays and Saturdays [4] In former days it was customary to establish an image of the god Maruti in a newly built castle or fort.[5] Hanumán, the son of Anjani and the wind or Marut is known for his loyalty to his master

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[1] School Master Khetwadi, Bombay

[2] School Master Devgád, Ratnágiri.

[3] School Master, Kamathipura Bombay.

[4] School Master Washind, Thána

[5] School Master, Umela, Thána.

called *Tali bharane* तळी भरणें on every *purnima* or full moon day The rite is as follows —

A *tali* or plate is filled with cocoanuts, fruits, betel nuts, *saffron, turmeric or bel bhándar, etc* Then a pot is filled with water and on its mouth a cocoanut is placed This cocoanut, with the pot, is then worshipped with flowers, sandal paste, etc, a lighted lamp filled with ghi is put in the same place and the *tali* is *waved thrice round the pot, which* is supposed to contain the god Khandoba The persons then lift up the cocoanut with the *tali* and place it three times on the pot repeating each time the words *Elkot* or *Khande rayacha Elkot* The cocoanut is then broken into pieces, mixed with sugar or *jagri*, and is distributed among friends and relations as *prasad* On this occasion as well as on the occasions of all *Kuladharmas*, that is the days fixed for performing the special worship of the family goddess or family god of each family, the ceremony called the *Gondhal* dance is performed On the same occasion another ceremony called *Bodan* is performed by the Deshasths and by the Chitpavans It is as follows — An image of the family deity is placed in a pot or plate called *tamhan* and it is then bathed in the *panchamrit*, that is, the five holy things, ghi, milk, curds, ghi, honey and sugar Sandal-paste is offered to it as well as flowers, lighted lamps and some sweets and incense Five women whose husbands are alive then prepare five lamps of wheat flour called *Kuranandi* and wave them thrice round the face of the goddess or god, as the case may be All the lamps are then placed in the plate or *tamhan in which the deity is kept, and the panchamrita* and other materials of worship and food and sweet cakes are mixed together Occasionally one of the five women becomes possessed with the spirit of the *kula-devi* or family deity and confers blessings on the members of the family for their devotion It is believed that those families which fail to perform periodically the *Bodan*, *Tali* and *Gondhal* ceremonies in *honour of their tutelary deity are sure to suffer*, from some misfortune or calamity during the year[1] The local deities chiefly worshipped at Chaul, Kolaba District, are Hingláj, Jakhmata, Bhagawati, Champawati, Mahikáwati, and Golamba-devi At the sowing and reaping times, people of the lower castes offer fowls and goats to these deities, and Bráhmans offer cocoanuts[2] The local deity of the village Wavashi near Pen in the Kolaba District is said to possess the power of averting evil and is accordingly held in great respect by the people of many villages in the District Every third year a great fair is held, and a buffalo is sacrificed to the goddess on the full moon day of the month of *Chaitra* The *Pujari* of this goddess is a Gurav[3] Another celebrated *Sthana-deva* in the Kolaba District is Bahiri-Somajai of Khopoli It is believed that a person suffering from snake-bite is cured without any medicine if he simply resides for one night in the temple of this goddess Sacrifices of goats, fowls and cocoanuts are made to this goddess at the time of sowing and reaping The *Pujaris* of this deity are known as Shingade Guravs[4] The worship of the local deity Bápdev is much in favour among the villages of Apta and the surrounding places At the times of sowing and reaping, offerings of fowls, goats and cocoanuts are made to Bápdev through the *Pujári*[5] The worship of the local deities Kolambai, Bhawani, and Giroba is prevalent in the Chauk villages[6] To the *Grama-devi* of the village of Tale every third year a buffalo is sacrificed and at an interval of two years goats are offered[7] The deities Shiva and Kálkái are worshipped with great reverence at Bakavali in the Ratnágiri District.[8]

[1] School Master, Poládpur, Kolába.
[2] School Master, Chaul, Kolába.
[3] School Master, Wávshi, Kolába.
[4] School Master, Khopoli, Kolába.
[5] School Master, Apta, Kolába
[6] School Master, Chauk, Kolába.
[7] School Master, Tale, Kolába.
[8] School Master, Bakavali, Ratnágiri.

In many villages of the Ratnágiri District the goddess Pandhar is considered to be the *Gaon-devi* or the chief goddess of the village. The *Pujári* is generally a Gurav or Maráthá Kunbi. On every full moon day cocoanuts are offered, and on the occasions of sowing and reaping, goats and fowls are sacrificed to this deity.[1] At Devgad there is a temple of the goddess Gajábái on the sea shore. The *Pujári* of this goddess is a man of the Ghádi caste. On the first day of the bright half of the month of *Márgashirsh* (December) special offerings of goats, fowls and cocoanuts are made by the villagers.[2] The deities Ravalnath, Máuli, Vetál, Rámeshwar and Hanumán are usually worshipped in most villages in Ratnágiri. The villagers in the Ratnágiri District have great faith in their local deities, and before undertaking any important business they obtain the consent or take the omen of the deity. This ceremony is known as *kaul ghálne* and it is performed as follows :—Two betel nuts or flowers are taken and one of them is placed on the right side of the deity and the other on the left side. The worshipper then bows before the deity and requests her to let the nut on the right side fall first if the deity is pleased to consent, if not, to let the nut on the left side fall first. Naturally one of the two nuts falls first, and they interpret this as either consent or dissent as the case may be. The villagers have so much faith in this *kaul* that they make use of this method of divination to ascertain whether sick or diseased persons will recover or die. Special sacrifices are offered to these local deities whenever an epidemic like cholera occurs.[3] In the Ratnágiri District, at many places, there are *Swayambhu* or natural *lingas* of the god Shiva, and over these places temples are built. The *Pujáris* of these temples are generally Jangams or Lingayat Guravs. No animal sacrifices are made at these shrines.[4] At a short distance from the village of Makhamle there is a temple of the god Shiva called Amnáyeshwar. The following legend is narrated in connection with this temple:—The place where the present temple stands once abounded with *Amani* trees and formed a pasture for cattle. The cow of a certain man of the village daily used to go to graze at this place. The cow used to give milk twice, but one day she gave milk only once, and thereafter she continued to give milk only once a day. The owner therefore asked the *Gavali* or cowherd to ascertain the cause of this sudden change. One day the cowherd noticed that the cow allowed her milk to drop upon a stone. At this the cowherd was so enraged that he struck the stone with his scythe so hard that it was cloven in two and blood gushed forth. He hurriedly repaired to the village and related this wonderful phenomenon to the people. The villagers came to the spot, and decided to build a temple to the god Shiva over the stone. One part of the stone is in this temple and the other part was taken to the village of Kalamburi, where another temple was built over it.[5] In the Sangameshwar village the Bráhmans also worship the images of the local goddesses Chandukái, Jholái and Sunkái. In the Konkan the deities Náráyan, Rawalnáth, Manli, Datta, Vetál and Shiva are worshipped every where.[6] The following legend is told about the deity Vetál, the leader of the ghosts:—In the Sáwantwádi State there is a temple of Vetál in the village of Ajgaon.[7] As part of his worship it is considered necessary to offer to this deity a pair of shoes every month. The people believe that after a few days the shoes become worn out. The inference drawn from this by the people is that at night the god Vetál goes out walking in the new shoes.[8] In the village of Khed

1 School Master, Ratnágiri.
2 School Master, Devgad, Ratnágiri.
3 School Master, Parule, Ratnágiri.
4 School Master, Poladpur, Kolába.
5 School Master, Malgund, Ratnágiri.
6 School Master, Makhamle, Ratnágiri.
7 School Master, Sangameshwar, Ratnágiri.
8 School Master, Kámáthipura, Bombay.

in the Ratnágiri District, a buffalo is offered to the goddess Redjái on the full moon day of *Chaitra* every third year [1] At Narin-gre offerings of cocoanuts, etc are made to the deities Bhavakai, Chala, etc. on the 1st of the month of *Margashirsha* [2] The Schoolmaster of Ibrampur states that one of the following deities is the *gramadevata* of every village in the Ratnagiri District *viz* Chandkai, Varad han Khem, Bahiri, Kedár, Vággaya Antaral, *Manaya*, *Salbaya and Vághambari* A procession in their honour takes place in the months of *Chaitra* and *Falgun* The *Pujaris* are generally either Guravs or Maratha Kunbis. A ceremony called *Palejatra* is performed in the sowing season, while the *Dhal jatra* is performed at the harvest time At these fairs fowls, cocoanuts, goats fruits, etc are offered to these deities [3] At Malwan on the no-moon day of *Shravan* (August) local deities and ghosts are propitiated by offering to them goats, fowls, etc [4] At Palset in the Ratnágiri District, the god Parashuram is the most important deity especially for Chitpavans, He exterminated the Kshatriyas twenty one times, and having no space for himself and his Brahmans, he asked the sea to provide him with new land On meeting with a refusal, Parashuram became enraged and was about to push the sea back with his arrow, when, at the instigation of the sea a black bee *(bhunga)* cut the string of his bow, and the arrow only went a short distance The people say that the space thus recovered from the sea came to be called Konkan [5] At Anjarle there are two local goddesses Sawanekarin and Bahiri Offerings of goats and fowls are made to them in the months of *Margashirsha* (December) and *Falgun* (March). Sometimes liquor and eggs are also offered Offerings can be made on any day except Monday and *Ekadashi*, Tuesdays and Sundays being considered most suitable [6] At Ubhadanda in the Ratnagiri District, Ravalnath and Bhutanath are held in great reverence They are believed to be incarnations of the god Shiva The *Pujaris* are generally Guravs, Ghádis Ranls and Sutars [7] The following goddesses which are popular in the Ratnagiri District are believed to be incarnations of the goddess Durga, *viz* Navala devi, Vághur devi, *Jakha-devi* and Kalkai [8] At Marál in the Ratnagiri District there is a *swayambhu* or natural *linga* of the god Shiva It is called Maheshwar, and in its honour a fair is held on the *Sankrant* day.[9] The chief local deity of the Dahanu taluka, Thana District is Mahalakshmi She has seven sisters and one brother two of the sisters being the Pangala devi at Tarapur and the Delavadi devi at Ghivali Goats and fowls are offered to the Pangala-devi on the *Dasara* day Her *Pujári* is a Gurav It is said that the goddess Delwadi used to receive her garments from the sea, but now this is no longer the case though it is still believed that the incense which is burnt before her comes floating from Dwarka [10] In the village of Edwan there is a goddess called Ashapuri who used to supply her devotees with whatever they wanted The devotee was required to besmear with cow-dung a plot of ground in the temple, and to pray for the things wanted by him. The next day, when he came to the temple, he found the desired things on the spot besmeared with cow dung [11] At Mangaon the *Pujari* of the local goddess is either the Patil or the Madhavi of the village [12] In the village of Dahigaon cocoanuts are offered annually to the village Máruti, and fowls and goats to the other local deities, in order that the village may be protected against danger and disease [13] It is believed that any

[1] School Master, Dábhol Ratnágiri
[2] School Master, Nárngre, Ratnágiri.
[3] School Master, Ibrámpur, Ratnágiri
[4] School Master, Málwan, Ratnágiri.
[5] School Master, Palset, Ratnágiri
[6] School Master, Anjarle Ratnágiri
[7] School Master, Ubhádánda, Ratnágiri.
[8] School Master, Masure, Ratnágiri
[9] School Master, Sákharpe Ratnágiri.
[10] School Master, Dahánu Thána.
[11] School Master, Edwan Thána.
[12] School Master, Mángaon, Thána.
[13] School Master, Dahigaon

Bráhman who acts as the *Pujári* of the god Shiva will find his family exterminated, and for this reason Bráhmans do not act as *Pujáris* in the temples of Shiva.

In a few temples of goddesses like Jakhái etc. the *Pujári* is of the Mahár caste.[1] A great fair is held in honour of the goddess Vajrá-bái or Vajreshwari near Nirmal in the month of *Kártika* (November). The *Pujári* of the goddess is a Gosávi of the Giri sect. The worship of Bhimasena is not prevalent in the Konkan, but the hero Bhima, like Máruti, is held in reverence by the gymnasts. Bhima is not worshipped, but a work called the *Bhima-stavaráj* is read at the bed of a dying man in order that he may obtain salvation. At Ashirgad there is a *gumpha* or cave of Ashwathâma, a hero of the Mahábhárata, and it is said that a noise is heard coming from the cave on the full moon day.[2]

Wherever a village is founded, it is customary to establish a village deity as the guardian of the village. The deities chosen are Máruti, Káli, Chandkái, Varadani, etc. In the Konkan, goddesses are preferred, and on the Ghats generally Máruti is preferred. Certain ceremonies are performed for consecrating the place to the deity, and sometimes the deity is called after the village as Marleshwar[3] etc. By many lower class people the goddess Pondhar is often selected as the guardian of a new village. At Shahpur, if the newly founded village is to be inhabited by high class Hindus, the deities Máruti and Durga are selected as *gráma-devatas*, but if it is to be inhabited by lower class people. then such deities as Mhasoba, Chedoba, Jákhái, etc. are chosen.[4] In the Bassein and Sálsette tálukas the following deities *viz*. Máruti, Chedá, Chandkái, and Shiva, are chosen as village deities. Cheda is represented by a long piece of wood or stone besmeared with red-powder, and is placed on the outskirts of the village. No Bráhman is necessary for establishing a Cheda. The *Pujári* is generally a Kunbi or Máli, and he establishes the deity by offering it a goat or fowls and cocoanuts.[5] Sometimes the guardian deity of a new settlement is decided upon by a *Kaul*. Two or three names of deities are selected, betelnuts or flowers are placed on the sides of the guardian deity of the neighbouring village and that deity in whose name the betelnut falls first is chosen as the deity of the new village.[6] At Chaul, the deity called Bápdev is very popular among the lower classes. It is represented by a big stone fixed on mortar and besmeared with red-powder. When it is established for the first time in a village, a Bráhman is required to make the first *púja* or worship, but after this it is worshipped by a *Pújári* of a lower caste.[7] The Mahars in the Koláha District select the ghost-deity called Jhaloba as the guardian deity of a new settlement.[8] In many cases the deity of their former village or of the neighbouring village[9] is named by a Bhagat or exorcist, who becomes possessed.[10]

In the Konkan every village farm is supposed to be under the guardianship of the minor godlings, the majority of which are called *Bhuta-Devatás* or ghostly godlings. In some cases the field guardians are also the Bráhmanic godlings like Máruti and Shiva. To the Bráhmanic guardians of the field, cocoanuts and flowers are offered at the sowing and reaping seasons, and to the rest, fowls, cocoanuts, and sometimes goats, are offered. The higher classes feed one or two Bráhmans in order to propitiate the deities of the fields; and for the propitiation of the minor deities of the field

1 School Master, Bhiwandi, Thána.
2 School Master, Agashi, Arnála, Thána.
3 School Master, Agashi, Thána.
4 School Master, Malgund, Ratnágiri.
5 School Master, Shahápur, Thána.
6 School Master, Agáshi, Thána.
7 School Master, Medhe, Kolába.
8 School Master, Chaul, Kolába.
9 School Master, Akol, Kolába.
10 School Master, Masure, Ratnágiri.
11 School Master, Shiroshi, Thána District.

lower classes perform a rite called *Dalap* ... rite is performed by a man of the Gurav ... had or Raul caste by sacrificing to the field ... ety a goat or fowls and cocoanuts. The ... *ujari* repeats prayers for a good harvest and ... lends tributes portions of the offerings among ... the people assembled there for ... In the Ratnagiri District on the noon ... rite[1] In the Ratnagiri District on the noon day of *Jeshta* people assemble in the temple of the village deity and perform a rite called *Garlane* in order that they should have a good crop that the village may be free from diseases and that their cattle may be protected. A similar rite is performed on the first day of the bright half of the month of *Margashirsha* (December) and on this occasion sometimes a goat or sheep is sacrificed at the boundary of the village. In order that there should be a good harvest the villagers of Kankaoli worship on certain days from the month of *Shravana*, *Kartika* (November) to the month of the field by (March) the men ... deities of the field. At Acharo offering them fowls cocoanut etc.[3] At Achare (Ratnagiri) some people worship the god of the clouds on the day on which the *Mriga* ... the clouds on the day on which the *Margashirsha* constellation begins and they believe that thereby plenty of rains is ensured for the season.[4] For good harvests and for the protection of their cattle the villagers of Achare pray to the *Gramadevata* in the month of *Jeshta* (June) and then go in procession from the temple of the village deity to the boundary of the village where they sacrifice a cock and offer some cooked rice with a burning wick upon it to the deity that presides over the fields and harvests.[5] In the village of Pisket of the Ratnagiri District the goddess Khalmai is worshipped by the villagers to obtain good crops and for the protection of their cattle. The *Puja* or special worship takes place on the full moon day of *Margashirsha* and on this occasion the sacred *Gondhal* dance is also performed.[6] In certain villages of the Ratnagiri District for obtaining good harvest people worship the godling Mahapurush at the beginning of the sowing and reaping operations and offer the deity fowls, cocoanuts and cooked rice.[7] In the village of Malvan at the sowing and reaping seasons the villagers usually make offerings of fowls and cocoanuts and goats to the guardians of the fields but brahmins and such Kunbi farmers as do not eat flesh make offerings of cooked rice mixed with curds.[8] At Ubhadanda village in order to secure a good harvest and for the protection of the cattle the villagers worship the spirits of the cattle ... godlings called *Sambandhas* and perform the rite called *Devachar*.[9] At Kochare annual prayers are offered to the godling ... the deity for the protection of ... In the Devgad taluka people ... every farmer ... deity ... on the ... tion of fields and the good or bad ... can ... deity ... In order that there should be plenty ... and that the cattle should be protected the villagers of Malgund assemble in the temple of the village deity and offer prayers on the full moon day of *Falgun* (March) and on the 1st day of the bright half of *Margashirsha*.[12] In the Kolaba District for the protection of cattle and for good crops prayers are offered to the god Bahiri and the ghosts Khavis and Sambandhas.[13]

At Chaul in the Kolaba District the villagers perform a special *puja* or worship of the god Krishna in order that the villagers' cattle may be protected.[14] At Casawan a fair called *pale jatra* is held in the month ...

[1] School Master, Jarue, Ratnágiri.
[2] School Master, Kankaoli, Ratnágiri.
[3] School Master, Masure, Ratnágiri.
[4] School Master, Pisan, Ratnágiri.
[5] School Master, Ubhádánda, Ratnágiri.
[6] School Master, Devgad, Ratnágiri.
[7] School Master, Khopoli, Kolába.
[8] School Master, Adivare, Ratnágiri.
[9] School Master, Achare, Ratnágiri.
[10] School Master, Pase, Ratnágiri.
[11] School Master, Malwan, Ratnágiri.
[12] School Master, Kochare, Ratnágiri.
[13] School Master, Malgund, Ratnágiri.
[14] School Master, Chaul, Kolába.

Bhádrapad (September) in order that the villagers may have a good harvest, and that their cattle may be protected against tigers and disease.[1] At Akol, on the day which follows the *Ganesh-Chaturthi*, people throw parched rice over their fields and houses so that the rats may not run over them.[2] At Málád in the Thána District, for the protection of cattle, the god Wághoba is worshipped at night on the 12th of *Ashwin* which is called the *Wágh-báras*.[3] In some villages of the Thána District the deity Wághoba or Wághya is worshipped on the 12th day of the dark half of *Kártik*. On that day the cowherds collect a quantity of milk and prepare a kind of food known as *Khir* by mixing *jágri* and cooked rice. They then proceed to the stone image of the deity in the jungle, and besmear it with new red-lead or *shendur*. They pour a portion of the sweet milk over the stone, and offer prayers for the protection of their cattle. They then partake of the remaining milk.[4] At Agáshi and other neighbouring villages, before the fields are ploughed, the villagers assemble and collect a certain sum of money, with which they buy goats, fowls, red-powder, cocoanuts and parched grain. A goat and some cocks are then sacrificed to the spirits residing in the cemeteries and at the boundary of the village. Cocoanuts besmeared with *gulál* red powder are also offered to these ghost godlings. A goat decorated with garlands and red powder is then made to walk round the village three times at night, accompanied by the villagers, who throw *láhya* parched rice while passing. This rite is called *Siwa Bándhane* or binding the boundary, and is supposed to protect the village crops and cattle. No farmer dares to sow his seed unless this rite has been performed. After this rite has been performed, every farmer appeases his family deity *i.e.* Khandoba, Bahiroba, Kankoba, etc., by performing a ceremony at home called *Deopan* or *Devaśki*, which relates to the worship of ancestors. Most of the farmers regard one of their dead ancestors as their chief deity, and represent him in their house by a cocoanut. They do not enter on any new business without first offering prayers to this cocoanut, and they also believe that they can bring evil upon their enemies by simply cursing them before the deified cocoanut. The only materials generally required for the worship of this cocoanut are red powder, incense and flowers. On rare occasions, goats and fowls are sacrificed. It is believed that the ancestor in the cocoanut likes to be worshipped by the wife or husband (as the case may be) of the person represented by the cocoanut. Some farmers, in addition to the cocoanut, worship a stick or cap of their ancestor along with the cocoanut, and offer prayers for the protection of their cattle, for good rain and harvest, and also for the destruction of their enemies.[5]

[1] School Master, Sasawani, Kolába.
[2] School Master, Akol, Kolába.
[3] School Master, Málád, Thána.
[4] School Master, Bhuwan, Thána.
[5] School Master, Agáshi, Thána District.

CHAPTER III

DISEASE DEITIES.

AT Vengurla, in the Ratnagiri District, when epidemic diseases prevail, the people of the village assemble and prepare a basket in which are placed cooked rice, cocoanuts lemons, wine, red flowers and *Udid* (Phaseolus radiatus) grain The basket is then carried out of the village along with a cock or a goat, and deposited outside the village boundary To carry this basket, a person belonging to the Mahar caste is generally selected The people of the next village similarly carry the basket beyond their village limits, and it is finally thrown into the sea It is believed that if the basket of offerings to the disease-deities is carried *from one village to another, it is sure to* bring the disease with it Great care is therefore taken to throw the offerings into the sea In cases of small pox a feast is given to women whose husbands are alive. In some cases boiled rice is mixed with the blood of a cock, and on the rice is placed a burning black cotton wick in a cocoanut shell with a little oil in it The whole is then carried beyond the village boundary and thrown away [1] In the village of Mitbáv in the Ratnagiri District, epidemic diseases like cholera, small pox, plague, etc, are supposed to come from disease deities, and in order to avoid the danger of such diseases the people of the village go to the temple of the village deity and pray for protection The special form of worship on such occasions is the *Kaul* i e., asking a favour from the deity When an epidemic of plague broke out for the first time at Sangmeshwar, the people of the village at once proceeded to worship the village deity, but a few cases of plague occurred, even after worshipping the village goddess *Jákhmata* When the people went to the temple and asked the reason why the plague continued, it was announced by the deity through the temple ministrant that she was helpless in the case of plague, and desired the people to worship the god Shiva, thereby signifying that the village deity has limited powers and that the power of averting great evils lies with Shiva the god of destruction [2] In the Devgad Taluka of the Ratnagiri District in epidemic diseases like cholera, etc, the usual ceremony, i e, the *Paradi* (disease-*scaring* basket) is *performed* A basket containing boiled rice red powder red flowers, lemons betel nuts betel leaves etc, is prepared and on that rice is kept a burning cotton wick dipped in oil The basket is then carried beyond the village boundary along with a goat having a red flower garland round its neck The goat is set free at the outskirts of the village In cases of small pox, married women whose husbands are alive are worshipped with turmeric powder, cocoanuts flowers etc, and incense is kept burning in the house The deity of small pox is also specially worshipped for a number of days It is represented by a brass or copper *lota* with a cocoanut placed over it This process is called *mánd bharane i e arranging the materials of worship* The girls in the house sing songs in praise of the small pox deity It is believed that in this way the severity of the disease is reduced [3]

[1] School Master, Ubhádánda, Ratnágiri.

[2] School Master, Mitbáv, Ratnágiri.

[3] School Master, Fonda, Ratnágiri.

In the Sangameshwar taluka of the Ratnágiri District, when epidemic diseases prevail, the people of the village assemble in the temple of the village deity, offer a cocoanut to the goddess, and ask for a *Kaul* (omen). After receiving the *Kaul* they pray for mercy. It is believed that if the *Kaul* is in favour of the people the diseases will disappear.[1] At Achare in the Málwan taluka of the Ratnágiri District it is believed that epidemic diseases such as cholera, small pox, etc., are caused by the anger of the deities *Jari* and *Mari*; and in order to satisfy those deities animal sacrifices are offered at the time of their worship. There are no other deities who cause such diseases.[2] At Vijayadurg in the Ratnágiri District, in cases of small pox, the child suffering from the disease is made to sleep on a silk garment *Sovalen*. Flowers are thrown upon the patient's body, and are given to him to smell. Incense is burnt in the house. On the seventh day from the beginning of the disease, the child is first bathed in milk and then in water. Black scented powder called *Abir* is thrown on the body. After two or three days an image representing the deity is made of flour, which is worshipped, and a feast is given to Bráhmans and unwidowed women.[3]

At Basani in the Ratnágiri District the disease of small pox is averted by a Bráhman worshipping the goddess *Shitala*. Bráhmans are also worshipped, and a feast is given to them. In cases of cholera and the other epidemic diseases the village deity is worshipped and sacrifices are made to her.[4]

At Kochare in the Vengurla taluka of the Ratnágiri District, a woman whose husband is alive is made to represent the goddess *Jari Mari*, and is worshipped with flowers, red powder *Kunku* and black ointment *Kájal*. She is given a feast of sweet things; and rice and cocoanuts are put into her lap by another woman whose husband is alive. She is then carried in procession through the village with beating of drums and the singing of songs. This is similar to the *Paradi* procession, which is also common in that District.[5]

At Navare in the Ratnágiri District, in cases of small pox, the diseased child and the person into whose body the small pox deities called *Báyás* enter, are worshipped with *Abir* black scented powder, flower garlands, &c.[6]

At Pendur in the Málwan taluka of the Ratnágiri District the wrath of the female deities or *Mátrikás* is supposed to be the cause of epidemic diseases, and these *Mátrikás* are accordingly worshipped for their pacification.[7]

At Chaul in the Kolába District the god Shankar is worshipped by Bráhmans when epidemic diseases prevail in a village. The worship consists in repeating *Vedic* hymns. The nine planets are also propitiated by sacrifices of boiled rice, etc. There is a famous temple of the goddess Shitala at Chaul where the deity is worshipped by Bráhmans, who recite *Vedic* hymns, whenever small pox prevails in the village. The *mantras* of the goddess and the Shitala *Ashtaka* are also repeated in the *Pauránic* style. The women walk round the temple every day as long as the signs of the disease are visible on their children. The goddess is worshipped with turmeric and red powders, and clothes and fruits are given to her. The *Kaul* ceremony is also practised in this District. It is worth noticing that even Musalmáns ask for a *Kaul* from this goddess. The days fixed for *Kaul* are :—Sunday, Tuesday, Thursday and Friday. The morning hours are considered specially auspicious

[1] School Master, Sangmeshwar, Ratnágiri.
[2] School Master, Achare, Ratnágiri.
[3] School Master, Vijaydurg, Ratnágiri.
[4] School Master, Basani, Ratnágiri.
[5] School Master, Kochare, Ratnágiri.
[6] School Master, Navare, Ratnágiri.
[7] School Master, Pendur, Ratnágiri.

for the *Kaul* There is another temple at Chaul, of the goddess Shri Golaba *Devi* This goddess is also worshipped when other epidemic diseases prevail in the village *Saptáha* i e continuous worship for seven days is also performed in honour of the deity The gardeners (*Mális*) of the village worship this deity every Tuesday morning with cocoanuts gathered from every house in the village This temple is being repaired at present [1]

When epidemic diseases prevail in the village of Poladpur of the Kolaba District the god Shiva is worshipped by continuously pouring water over the deity's head or *linga* Sacrifices of fruits and animals are also offered to the village deity Where there is a temple of the deity Mári or Mahámari, the deity is worshipped through a Brahman, and sacrifices of cocks and goats are offered to her The deity named Shitala is worshipped in cases of small pox [2]

At Vávashi in the Pen taluka of the Kolaba District, in cases of epidemic diseases, the people of the village invoke the god Shiva, and holy fires called *homa* are kindled in honour of that god Sacrifices of boiled rice are also offered to the deity For averting small pox the deity Shitala is invoked by the *mantras* called *Shitala Astaka* For averting fevers the gods Shankar and Vishnu are also worshipped [3]

At Medhe in the Rohe taluka of the Kolába District the god Shiva is worshipped in order to avert an epidemic, and Hanumán is worshipped to avert fevers [4]

At Máládá in the Salsette taluka of the Thána District, when an epidemic prevails in a village, the goddess *Navachandi* is worshipped and the *Homa* is kindled in her honour. On the last day of worship a goat is set free as a sacrifice to the deity. The *Bali* i e, the offering of boiled rice, and the goat are taken beyond the boundary of the village, and handed over to the people of the neighbouring village, who follow the same procedure, and at last both the sacrifices are thrown into the sea The goat generally dies, as it does not get water and food till it reaches the sea [5]

In the village of Anjur in the Thana District, in cases of long standing fevers the Brahmans observe the ceremony called *Udak Shanti* or propitiation by water It is as follows:— An earthen pot filled with water is placed on the ground On the top of the pot is placed a round plate in which the image of the god Brahmadev the son of Vishnu is consecrated Four Brahmans sit on the four sides of the pot and repeat their Vedic hymns These four Brahmans are supposed to be the four mouths of the god Brahmadev It is believed by the people that by performing this ceremony the fever is made to disappear [6]

At Rái in the Thana District some people believe that malarial fevers are averted by placing secretly a small stone on the head of the god Hanuman [7]

In the Kolhapur District the nine planets are worshipped in the house to ward off diseases such as cholera, small pox, fevers etc The goddess Laxmi is worshipped in order to avert small pox, the worship being generally performed in a garden or a grove of mango trees, when parched rice, cocoanuts and lemons are offered to her The people assembled at the spot partake of the food To avert fever, the people perform a certain ceremony ordained in the *Shastras* If the sick person is supposed to be under the evil influence of the planet Saturn, the planet is invoked by repeating the

[1] School Master, Chaul, Koláha
[2] School Master, Poladpur, Koláha.
[3] School Master, Vávashi, Koláha.
[4] School Master, Medhe, Koláha.
[5] School Master, Máládá, Thána.
[6] School Master, Anjur, Thána.
[7] School Master, Rái, Thána.

mantras, and worshipped with the usual offerings. Garments such as a *Sári* and a *Choli* are offered to the goddesses Mári and Kálubái. When an epidemic disease such as cholera prevails in a village, the people of the village instal the deity Margai at a place where four roads meet, and worship her for seven or eight days with much ceremony. Every one brings offerings of cocoanuts, lemons, *ambil* or conjee, cooked rice and curds, etc. with the beating of drums to offer to the deity. After worshipping the goddess in this manner for eight successive days they sacrifice a *Bali* of a he-buffalo before her. The deity is then put upon a bullock cart and carried through the village with the beating of drums and much ceremony, to be thrown away beyond the village boundary along with the offerings.[1]

Epidemic diseases are not attributed to witchcraft at Devgad in the Ratnágiri District. It is believed that they are caused by the accumulated sins of the people.[2] In the Dápoli taluka of the Ratnágiri District epidemic diseases are attributed to witchcraft by low caste people. The power of averting such diseases lies in the hands of the village deities. They are therefore propitiated by the sacrifices of cocks, goats, and cocoanuts.[3] At Poládpur in the Kolába District, epidemic diseases are sometimes attributed to witchcraft by low caste people. Persons well versed in the *mantras* of evil spirits are called Bhagats or exorcists. Some of them keep evil spirits at their command. The poor people believe that what these exorcists foretell is sure to occur. It is believed that the spirit dwells on the tongue of these exorcists. When these spirits are hungry, they are let loose in the village by the sorcerers for the destruction of the people, thus causing an epidemic. When a spirit is to be destroyed, the people of the village assemble in a mob and attack the sorcerer, a small quantity of blood is taken from his tongue and water from the earthen pot of a Chámbhár is poured upon it. It is believed that by so doing the spirit is permanently destroyed and the sorcerer either forgets all his *mantras* or they become ineffective. The spirit is called *tond bhut*, and it sometimes troubles even animals.[4]

At Chauk in the Karjat taluka of the Kolába District, the people believe that the devotees of the Mári deity bring on epidemic diseases by the use of their *mantras*, and in order to satisfy them, offerings are made to the deity Mári which are taken by the devotees or Bhagats.[5] At Váde in the Thána District epidemic diseases are attributed to witchcraft. There are some women who are supposed to bring on, or at least foster, the growth of such diseases by their evil *mantras*. Such women are threatened or punished by the people, and sometimes they are even driven out of the village.[6] In the village of Anjur of the Thána District, if a man vomits blood accidently and falls ill, or dies, it is believed to be due to the act of *Muth Márane*, that is, the throwing of a handful of rice over which incantations have been repeated. If there be any sorcerer in the village who has learnt the same incantations, he alone is able to return the *Muth* to the sorcerer who first used it.[7] At Shirgaum in the Umbergaon taluka of the Thána District, when epidemic diseases prevail in the village, the people of the village take a turn round the village in a body and kill a buffalo. A *Bali* or offering of boiled rice, cocoanuts, cocks and goats is also offered to the deities that cause epidemic diseases.[8]

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1 Rao Saheb Shelke, Kolhápur.
2 School Master, Mitbáv, Ratnágiri.
3 School Master, Anjarle, Ratnágiri.
4 School Master, Poladpur, Kolába.
5 School Master, Chauk, Kolába.
6 School Master, Váde, Thána.
7 School Master, Anjur, Thána.
8 School Master, Umbergaon, Thána.

When cattle disease breaks out in a village the people of the Devagad taluka in the Ratnagiri District generally prevent the healthy cattle from mixing with the diseased, and the people of the neighbouring villages take precautions against using the milk, etc. of the diseased cattle. At such times the cattle of the village in which the disease breaks out are prohibited from entering the neighbouring villages.[1] At Ubhadanda in the Ratnagiri District, the deity named Maha Giri is worshipped in connection with cattle diseases. At some places a feast is given to Brahmans, and in certain villages of this District a man is painted like a tiger, carried out of the village and bathed in a river. It is believed that this is one of the remedies for averting cattle diseases.[2] At Fonda in the Ratnagiri District, when cattle disease breaks out, a goat or a cock is sacrificed at the temples of the village deity. In some villages of the Malwan taluka the deity Brahman is worshipped.[4] At Basani in the Ratnagiri District the gods of the Mahars as also the village deity are worshipped in connection with the cattle diseases.[5] At Vavashi in the Kolaba District when cattle disease prevails in a village, a pig is killed and buried on the border of the village. A sweet oil lamp in the shell of a crab or a lobster is kept burning in the cowshed. River or sweet water fishes are boiled in water, and the water is given to the animals to drink. The owner also cleans the cowshed and burns sulphur, camphor, dammer and other disinfectants.[6] At Varsai in the Pen taluka of the Kolaba District a *kaul* is taken from the village deity to prevent cattle diseases, that is, the village deity is consulted through the temple ministrant, who acts as the spokesman of the oracle.[7] At Medhe in the Rohe taluka of the Kolaba District the village deity Bahiroba is worshipped in connection with cattle diseases. The diseased animals are minutely examined, and the affected part of their body is branded with a red hot iron.[8] In the village of Umela of the Thana District the village deity is worshipped and sacrifices are offered to her. Milk from the affected villages is prohibited, and vegetables are not fried in oil during the prevalence of the disease in the village.[9] At Kolhapur, the people make vows to the god, and ashes from the temples are brought and applied to the forehead of the cattle. Cotton strings are tied to the feet or the neck of the cattle in the name of the god. They also make vows to the deities Tamjai and Waghjai, and offer to them eyes made of silver, a new cloth, a fowl or a goat, when their animals are cured of the disease.[10]

In the Devgad taluka of the Ratnagiri District, in cases of malarial fevers pieces of certain kinds of herbs are fastened together with black cotton strings and tied round th arm or neck of the person suffering from th disease. Sacred ashes are put in a copp amulet and the amulet is tied in the mann above described.[11] At Fonda in the Ratn District, in addition to herbs and copper a lets, peacock feathers in black cotton str are tied to the arms of the persons suff from malarial fevers, etc.[12] At Vengurla i Ratnagiri District, in fevers like m black strings of cotton are tied round th or neck, and certain secret *mantras* are re at the time. It is believed that the p the *mantras* is lost if they are disclosed public.[13] At Murud in the Dapoli talul Ratnagiri District the *mantras* of V Narsinh, the fourth incarnation of V repeated for the exorcism of diseases Dapoli taluka people who want to their diseases tie a copper amulet to The *mantras* that are repeated on sions are kept secret. There are

1 School Master, Mithbav Ratnágiri.
3 School Master, Fonda Ratnágiri.
5 School Master, Basani, Ratnágiri.
7 School Master, Varsai, Kolába.
9 School Master, Umela, Thána.
9 School Master, Mithbav, Ratnágiri.
School Master Ubhádánda, Ratnágiri.

2 School Master, Ubhádánda, Ratná
4 School Master Bándivade, Ratnág
6 School Master Vavashi, Kolába.
8 School Master, Medhe, Kolába
10 Rao Saheb Shelke, Kolhápur
12 School Master, Fonda, Ratnág
13 School Master, Murud, Ratnág

some persons in the Anjarle village who give such amulets and charms.[1] In the Chiplun taluka of the Ratnágiri District the following articles are used for warding diseases:—Copper amulets, black cotton strings, and holy water over which certain *mantras* have been repeated by the exorcist.[2] At Poladpur in the Kolába District, black cotton strings are tied round the arm in cases of malarial fevers. Some *mantras* are repeated in cases of pain in the right or left side of the body. Besides the *mantras* some signs and figures are drawn on birch leaves, and tied round the arm or the neck of the patient. Women who wish to have children wear such black cotton strings and copper amulets.[3] At Vávashi in the Kolába District *mantras* are in vogue for the exorcism of diseases such as liver and spleen affections. For exorcising eye diseases black cotton thread is tied to the ear.[4] At Chauk in the Karjat taluka of the Kolába District, ashes are applied to the body of the sick person after repeating certain *mantras* over them.[5] At Málád in the Thána District, for exorcising diseases caused by evil spirits, certain letters of the *Nrisinha mantra* are written on a birch leaf, and the leaf is tied round the arm of the sick man with a copper amulet. In order to drive out the evil spirit permanently, the god Nrisinha is worshipped, and sacred fire is kindled to propitiate the deity. For the worship of Nrisinha the ministrant required must be a regular devotee of Nrisinha, and he must also be a *Panchákshari* i.e. one who knows the *mantras* of evil spirits.[6] In the village of Shirgaon in the Máhim taluka of the Thána District, in addition to copper amulets and black threads of cotton, *mantras* of Musalmán saints or *pirs* are in vogue for exorcising disease.[7] At Kolhápur, the higher classes perform the religious ceremony called *Anushthán* to propitiate Shiva, the god of destruction, in order to avert disease, and also make vows to the same deity. The lower classes offer cocoanuts, fowls or a goat. They sometimes go to the exorcist for ashes in the name of the god, and apply them to the forehead of the diseased person. Copper amulets and cotton strings given by the exorcist are also tied round the neck of the sick person.[8]

At Adivare in the Ratnágiri District the following practices are adopted for driving out evil spirits that cause disease. Incense is burnt before the exorcist, drums are beaten, and then the exorcist takes a burning wick in his hand and frightens the diseased person by striking the ground with a cane or a broom of peacock feathers. He also cries out loudly. He then draws out the evil spirit from the body of the diseased person, and puts it in a bottle, which is either carried out of the village and buried under ground near a big tree or is thrown into the sea.[9] In the Sangameshwar taluka of the Ratnágiri District, the process of exorcising is sometimes accompanied by dancing and loud cries. The person who suffers from evil spirits is taken to *Narsoba's Wádi* in the Kolhápur State where patients are believed to find a cure.[10] In the Devgad taluka of the Ratnágiri District the exorcist, when possessed, does not dance as at other places, but freely uses abusive epithets to drive out the evil spirits; and on such occasions the threats are repeated loudly by the exorcist.[11] In the Dápoli taluka of the Ratnágiri District, dancing is used in exorcism. While dancing, the exorcist makes a show of different kinds of fits. They are similar to those made by a person suffering from hysteria. He also stands and sways his body to and fro for some time, then assumes a serene and quiet attitude, and begins to cry out loudly.[12] There are some sorcerers at Dásgaon in the Kolába District, who dance and cry out loudly in order to drive out the evil spirits from the body of the diseased.[13] At Málád in the Thána District dancing is used

1 School Master, Anjarle, Ratnágiri.
2 School Master, Ibhrampur, Ratnágiri.
3 School Master, Poladpur, Kolába.
4 School Master, Vavashi, Kolába.
5 School Master, Chauk, Kolába.
6 School Master, Málád, Thána.
7 School Master, Shirgaon, Thána.
8 Ráo Sáheb, Shelke, Kolhápur.
9 School Master, Adivare, Ratnágiri.
10 School Master, Sangmeshwar, Ratnágiri.
11 School Master, Fonde, Ratnágiri.
12 School Master, Anjarle, Ratnágiri.
13 Schoolmaster, Dásgaon, Kolába.

in exorcism. The following is a description of one of these dances. Songs of the deity which is to be summoned on the occasion are sung along with the music of the *Tal* (a kind of cymbal) and the beating of drums called *Ghumat*. The *Ghumat* is an earthen jar the lower and upper ends of which are covered over with leather. The man in whose body the deity is to make its appearance takes his bath and sits by the side of a small prayer carpet called *Asan*. A small quantity of rice (about a *ser*) is put in front of the carpet and a copper pot filled with water is placed on the rice. The musicians begin to strike their instruments with a loud clash, and the exorcist's body begins to shake. The shaking of the body is a sure indication of his being spirit-possessed. He then sits upon the carpet and begins to throw grains of rice into the copper pot containing water, gives out the name of the particular spirit with which he is possessed and the cause for which it has attacked the patient. He then explains the measures and rites by which the spirit can be driven out. The people abide by his directions and the patient is thus cured.[1]

At Padghe in the Thána District, when an evil spirit is to be driven out from the body of the patient, the latter is asked to hold in his mouth a betelnut or a lemon. After some time the betelnut or the lemon is put into a bottle, the bottle is then tightly corked and buried underground. A copper pot is filled with water, and the diseased person is asked to hold the pot upside down. If the water runs out it is believed that the spirit has disappeared.[2]

In the village of Edwan of the Thána District, dancing is practised in cases of spirit possession, but it is resorted to among the lower castes only. While dancing the sorcerer cries out loudly, and throws grains of *Udid* (Phaseolus radiatus) on the body of the diseased person[3] after repeating certain *mantras*. This rite is styled *Bhárani* or the process of charming.

At Kolhápur, dancing is not used in exorcism, but the people suffering from evil spirits sometimes dance and cry out loudly. Some of them loose their hair while dancing and even strike their heads. Some quarrel like combatants, and some of them try to make speeches like orators. There is a temple of the god Shri Datta at Narsobawadi in the Kolhápur State, to which people suffering from evil spirits are brought for a cure. These people cry out loudly when the palanquin of the *Swami Maharaj* is carried through the village, and spirits usually quit the bodies of their victims at this time, for it is said that they cannot bear the proximity of the *Swami Maharaj*. Patients are also cured by residing in the village for a certain period. On this account the village of Narsobawadi is considered very holy. A big festival is celebrated in this village annually on the twelfth day of the dark half of *Ashwin* (October). Feasts are given to the Brahmans, the expenses being borne by the Kolhápur State.[4]

In the Sangameshwar táluka of the Ratnágiri District the *Bhagat* or exorcist is respected by the lower caste people. His duties are to ask a *kaul* from the deity on behalf of the people and to alleviate their sufferings. His appointment is hereditary, the eldest member of the family generally following the profession of his father.[5] In the Devgad táluka of the Ratnágiri District low class people are afraid of sorcerers because they might injure them if they are offended. They therefore are careful not to cause them displeasure. There the profession of a sorcerer or exorcist is not hereditary. Any one who learns the wicked *mantras* after attending regularly the burial and burning grounds for some days becomes an expert and may follow the profession.[6] In the Málwan táluka of the Ratnágiri District the chief function of the village sorcerer is to worship the village deity. All kinds of gifts and presents intended for the deity are made through him. His profession is hereditary

[1] School Master, Málád, Thána.
[2] School Master, Padghe, Thána.
[3] School Master, Edwan, Thána.
[4] Rao Saheb Shelke, Kolhápur.
[5] School Master, Sangameshwar, Ratnágiri.
[6] School Master, Málwan, Ratnágiri.

and he is much respected by the ignorant people[1]. At Fonda in the Ratnágiri District the exorcist is not appointed, but one who can satisfactorily interpret or explain to the village deity the sufferings of the people is generally selected.[2]

In the Vengurla taluka of the RatnágiriDistrict, the chief function of the village sorcerer is to find remedies for the cure of persons suffering from evil spirits. His position among the people of the low classes is considered high. He follows the hereditary profession of a sorcerer, and generally the eldest son succeeds his father.[3]

At Chidhran in the Panwel taluka of the Kolába District, Bhutes, a caste of beggars, are the devotees of a goddess. Some of them are called *Bhagats*. *Devrishis* are very rare. The difference between a *Devrishi* and a *Bhagat* is as follows:—A *Devrishi* removes the evil spirits by simply repeating the *mantras* while the *Bhagat* removes them by bringing the evil spirit into his own body and by dancing, etc.[4]

At Chaul in the Kolába District, Bhutes go begging in the morning every day for the first nine days of the month of *Ashwin* (October). On the tenth day the Bhutya is given a pice from every house. These Bhutes are devotees of the goddess Shakti. At Sasawane in the Kolába District the village sorcerer comes to beg every day and is given rice, etc., but during the first nine days of the bright half of *Ashwin* (October) he is given copper coins.[5] At Anjur in the Thána District the devotee of a particular god is called *Bhagat*, and one who knows how to summon or eject evil spirits is called Bhutya. A Devrishi is a person who knows the *mantras* for warding off the great evil spirits such as *Brahma Rákshasa*, *Brahma Samband*, etc. These three classes are respected only for performing their respective duties, and not otherwise.[6]

At Kolhápur, the sorcerer is never appointed. His functions are to ask a *kaul* from the deity, to pray for the welfare of the people, and explain to them what he sees in his dreams. He holds no position in higher society, but the poor people who believe in him are afraid of him. Sorcerers are generally very cunning; they frighten poor people, and obtain from them presents and gifts for their maintenance.[7]

In the Vengurla taluka of the Ratnágri District red flags are hoisted on Banyan, *Pipal*, and *Umbar* trees, and on certain occasions offerings of coins and cocoanuts are made. It is believed that when the three kinds of trees happen to grow together, *i.e.*, close to each other, near a well or on the bank of a river, the god Datta resides there, but such cases are very rare. These trees are supposed to be the haunts of the *Munja* spirit, and therefore copper coins waved round the persons suffering from evil spirits are thrown underneath them. There are no sacred wells in this taluka.[8] In the Dápoli taluka of the Ratnágiri District, the Banyan and *Pipal* trees are worshipped. The former is worshipped by women on the full moon day of the month of *Jestha* (June) and on the no moon day when it falls on Monday. On these occasions a cotton thread is tied round the tree, and offerings of glass beads, cocoanuts, fruits, etc., are made. These trees are also worshipped with offerings of copper coins, etc.[9] In the Dápoli taluka, there is a certain place between the two villages of Anjarla and Harnai where persons passing by that side throw one or two stones, causing thereby a heap of stones there. It is believed that by doing this the person who throws such stones gets rid of his itch. This place

[1] School Master, Bandiwade, Ratnágiri.
[2] School Master, Fonda, Ratnágiri.
[3] School Master, Ubhádánda, Ratnágiri.
[4] School Master, Chidran, Kolába.
[5] School Master, Sasawane, Kolába.
[6] School Master, Anjur, Thána.
[7] Ráo Sáheb Shelke, Kolhápur.
[8] School Master, Ubhádánda, Ratnágiri.
[9] School Master, Bankavli, Ratnágiri.

is called Girjoba. Hands and feet made of wood are also offered by persons who make vows to do so when their hands or legs are affected by any disease.[1] At Ibbrampur in the Ratnágiri District offerings of cotton thread, copper coins, and fruit are made to Banyan and *Pipal* trees on the full moon day of the month of *Jestha* (June) and on every Saturday in the month of *Shráwan* (August).[2]

At Vavanje in the Panwel taluka of the Kolába District, offerings of coins, etc., to sacred trees are made at the time of *Parwani* (a festival). For instance, when the no moon day falls on Monday, the women worship the *Pipal* tree, and on the full moon day of *Jestha* (June) they worship the Banyan tree. The custom prevails of the worship of a well by women after their delivery. A woman, after completing the period of her confinement or ceremonial impurity, is taken to a well, from which she has to bring home water, and is required to worship the well with the following materials, *viz.* — cotton thread, copper coins, cocoanuts and such other fruit as can be had on the occasion.[3] At Varsai in the Pen taluka of the Kolába District, offerings of cotton cloth, copper coins, cocoanuts, betelnuts and plantains are made to the Banyan, *Pipal*, and *Umbar* trees, and also to holy wells. The *Pipal*, *Tulsi*, and *Umbar* trees are worshipped daily by women in this district, while the Banyan is worshipped on the full moon day of Jestha (June). The materials of worship are — rice, fruits, water, sandalpaste, flowers, mangoes and jack fruits.[4]

At Malad in the Thana District, the Banyan tree is worshipped by women of the *Dwijas*, *i.e.*, of the twice born castes, on the full moon day of the month of *Jestha*. Copper or silver coins and fruit are offered to the tree. These offerings are taken by the Brahman priest, who explains to them the modes of worship. The Brahman priest is also given some money as a gift. This *Vrata*, *i.e.*, vow, is observed by women by fasting for three successive days, from the 13th to the 15th day of the bright half of *Jestha* (June). The *Pipal* tree is worshipped daily by some men and women of the Brahman caste. Women walk round this tree for a hundred and eight times or more daily. Some persons hold a thread ceremony for the Pipal tree in order to obtain a son, and worship the tree for a certain period. It is worshipped with fruit and copper coins. Wooden cradles are also offered to the tree. Wells are worshipped on auspicious days such as *Parnani* by women of the upper castes.[5] At Padghe in the Thana District the Banyan tree is worshipped on the full moon day of *Jestha*, and the *Pipal* is worshipped every Saturday in the month of *Shrawan* (August). The *Pipal* tree is not worshipped before the performance of its thread ceremony, and its thread ceremony is not performed till the tree bears at least one thousand leaves.[6]

At Kolhapur, the Banyan and *Pipal* trees are considered very holy, and offerings of rags, coins, etc., are made to them. It is a custom among the Hindu women to worship the Banyan tree on the full moon day of *Jestha*. Offerings of cloth and fruit are made to this tree, and copper or silver coins are given as *dakshana*. Some women make a small model in gold, silver, or copper of the Banyan tree or of its leaf, and present it to the Brahman priest along with a present of money. All these rites are required to be strictly performed as enjoined in the *Shástras*.[7]

[1] School Master, Anjarle, Ratnágiri.
[2] School Master, Ibbrampur, Ratnágiri.
[3] School Master, Vavanje, Kolába.
[4] School Master, Varsai, Kolába.
[5] School Master, Málád, Thána.
[6] School Master, Padghe, Thána.
[7] Rao Sáheb Shelke, Kolhápur.

At Nágothane in the Kolába District, it is believed that men who are well versed in the *mantras* of witchcraft and sorcery sometimes transfer diseases from one person to another.[1] Vaccination is believed to be a method of transferring disease to other persons.[2]

At Málád in the Thána District a method of transferring disease from one person to another is in practice among the *Shudras*. It is as follows :—A woman without a child cuts secretly a little piece from the garment of a woman who has children. She then burns the piece, puts the ashes into water, and the mixture is then drunk by the barren woman. It is believed that, by so doing, the evil spirit of the disease that is troubling the barren woman is transferred to the other who has children. The barrenness of the first woman then disappears, and she begets children. It is said that if the second woman comes to know of the mischief before using that garment, she discontinues the use of the same, and no harm is done to her.[3]

In the Umbergaon taluka of the Thána District the methods of transferring disease are called *Muth Márane* i. e., a bewitched lime is sent to the person to whom the disease is to be transferred. Various *mantras* are also secretly repeated with the object of transferring the disease to an enemy.[4]

At Kolhápur, there are no methods of transferring disease to other persons, but it is said that the following ceremony is practised in the case of persons suffering from swollen glands. Rice, *Udid* grain etc. are tied in a yellow cloth, and three knots are made in it. This is then kept for one night under the pillow of the diseased person. It is taken out the next morning and thrown away at a place where three roads meet. It is then supposed that the person who steps on the bundle first is attacked with the disease, and the one for whom the rite is performed is cured.[5]

At Devgad taluka in the Ratnágiri District it is believed that evil spirits are fond of things like a cock, cocoanuts, boiled rice, etc., and when a person considers himself attacked by evil spirits, these things are waved round his body and thrown away at some distance from his residence. This is generally done in the evening, but if necessary it can be done at any time. The person who goes to throw these things away is prohibited from looking behind. The things required for a *bali*, i. é., oblation, on such occasions are boiled rice, red powder, and an oil lamp made of black cotton wick.[6]

In the Vengurla taluka of the Ratnágiri District, when a person is suffering from any disease for a long time, and when ordinary medicines prove to be ineffective, a goat or a cock is waved round the body of the patient, and are then put beyond the village boundary or taken away by the sorcerer. While performing this rite, the man must repeat certain *mantras*.[7]

At Fonda in the Ratnágiri District, the use of scapegoats is resorted to in cases of persons supposed to have been attacked by evil spirits. Curds and boiled rice are waved round the body of the diseased person and thrown away at a distance from the house. In some cases it is said that the cock which is waved round the body of the sick person dies instantaneously.[8]

In the Málwan taluka of the Ratnágiri District the scapegoat (often a cock) is waved

1 School Master, Nágothane, Kolába.
2 School Master, Navare, Ratnágiri.
3 School Master, Málád, Thána.
4 School Master, Shirgaon, Thána.
5 Râo Saheb Shelke, Kolhápur.
6 School Master, Mitbáv, Ratnágiri.
7 School Master, Ubhádánda, Ratnágiri.
8 School Master, Fonde, Ratnágiri.

three times round the sick person and thrown into the street. The man who goes to throw it away is prohibited from looking behind. Burnt cowdung ashes are thrown out of the door after the man has left the house, and the door is closed at once [1]

In the Dápoli taluka, cocoanuts, curds, boiled rice, turmeric powder, red powder, cocks etc. are waved round the body of the sick person and taken beyond the village boundary or to a big tree supposed to be haunted by evil spirits, and in some cases these things are thrown away where four roads meet [2]

In the Rájápur taluka of the Ratnágiri District scapegoats are used by the low caste people, while Bráhmans use cocoanuts, boiled rice and copper coins [3] At Kálse in the Ratnágiri District eggs, cocks, goats, etc are used as scapegoats These things are waved round the body of the patient, and taken beyond the village limits or far from the residence of the sick person For this rite a man from the Ghádi, Gurav, Rával, or Máhar caste is invited at night, and he is paid in cash for his services [4]

At Ibhrampur in the Ratnágiri District, the cocks and goats used for driving out evil spirits from the body of the patient are not thrown away, but are eaten by the exorcist.[5]

At Navre in the Ratnágiri District, hens are used to extract the poison of snake bites from the body of the sufferer In cases of evil spirits alone, cocoanuts, cocks and goats are used as scapegoats.[6]

At Dasgaon in the Kolába District, a *Paradi* (basket) containing black glass beads, bangles, turmeric and red powders, sweetmeat of five sorts, flowers, cocoanut, a burning scented stick, and rice, is waved three times round the body of the patient, and thrown away outside the village [7]

At Kolhápur, the use of fowls, goats, limes, cocoanuts, copper coins, dry chillies and salt is in vogue, not only in cases of sick persons, but also when a person performs a feat such as bending an iron bar, or doubling with his hands a silver coin, or winning a victory in wrestling The articles are then waved round him and thrown away in order that he may not suffer from an evil eye. Among the rich the same rite is performed on ordinary occasions such as leaving a house, starting on a journey etc In cases of illness it is specially performed in the evening, and the articles are thrown away at the outskirts of the village, or by the side of a well [8]

[1] School Master, Bandivade, Ratnágiri.
[2] School Master, Anjarla, Ratnágiri.
[3] School Master, Adivare, Ratnágiri.
[4] School Master, Kálse, Ratnágiri.
[5] School Master, Ibhrampur, Ratnágiri.
[6] School Master, Navre, Ratnágiri.
[7] School Master, Dásgaon, Kolába.
[8] Rao Sáhib, Shelke, Kolhápur.

buried, and a tomb called a *samádhi* is erected over it; and his descendants, instead of performing the annual *Shraddha*, worship the tomb of the recluse every day. It is believed that the spirits take a different form after the lapse of seven generations The belief that the spirits of the dead are reborn in the same family prevails among the people of this district The following measures are adopted for the purpose of identification When a person dies in a family a basil or *bel* leaf is placed on a certain part of the body or some familiar sign is made in sandal paste; and when a child is born in the family its body is carefully examined to ascertain whether there are any signs on the body of the child such as were made on the dead body of the ancestor If the same sign appears to the satisfaction of the members of the family, it is believed that the dead person has been reborn in the same family [1]

At Navare in the Ratnagiri District Brahmans are invited, worshipped and given a feast in honour of ancestors *Sadhus* and *Mahants*, or saints, are worshipped by giving them the same honour accorded to the family deities [2]

At Basani in the Ratnágiri District the anniversary day of saints is observed by the performance of a *Bhajan*, which consists in singing the good deeds of saints and in offering prayers It is believed that spirits are mortal, but they do not die like ordinary human beings They cease to exist as spirits as soon as the period of their release is over The spirits obtain absolution by visiting certain holy places [3]

At Dabhol in the Ratnagiri District the people believe that the souls of ancestors are reborn in children in the same family if some of their desires remain unfulfilled at the time of their demise [4]

At Shiravde in the Ratnagiri District ancestors are worshipped every year by performing the rites called *tarpan*, which consist in offering oblations of holy water, sesamum, barley grains and repeating prayers The *tarpan* is observed on the very date of the month in which the person died The procedure of worshipping the Hindu saints is similar to that of the other deities Owing to the belief that the spirit of the dead are reborn in children in the same family the name of the grandfather is given to the grandson [5]

At Naringre in the Ratnagiri taluka ancestors are worshipped by inviting Brahman priests, and worshipping them with sandal paste and flowers These Brahmans are supposed to represent the father, grandfather and great grandfather of the worshipper [6]

At Bandivade in the Ratnagiri District the leaves of the herb called *pudina*, (a good medicine for worms) sesamum and *darbha* grass are required for the worship of ancestors The man who worships the ancestors has to turn his sacred thread from the right hand to the left.[7]

At Anjarle in the Ratnagiri District *Mahants* and *Sadhus* are worshipped in their life-time like family deities and their tombs are worshipped after their death [8]

At Londe in the Ratnagiri District ancestors are worshipped by making balls of boiled rice on their anniversary day The balls are supposed to take the place of the dead parents and they are worshipped with sandal paste and flowers and by burning incense and lighting a lamp of clarified butter Betelnuts and leaves, cocoanuts and *Dakshina* (presents of money) are given to them People also bow before them

[1] School Master, Pendur, Ratnágiri.
[2] School Master Navare, Ratnágiri.
[3] School Master, Basani, Ratnágiri.
[4] School Master, Dabhol, Ratnágiri
[5] School Master, Shiravde Ratnágiri.
[6] School Master, Náringre, Ratnágiri
[7] School Master, Bánd vade, Ratnágiri.
[8] School Master, Anjarle, Ratnágiri.

Mahants and *Sádhus* are worshipped by washing their feet, sandal paste is applied to their body, and they are garlanded with flowers. Cocoanuts, a piece of cloth and a gift in coins are given to them according to the means of the giver. It is said that spirits can remain as spirits for about a thousand years.[1]

At Vijayadurg in the Ratnágiri District the method of worshipping ancestors is as follows:—In some cases elderly parents as well as a grandfather and great grandfather are also worshipped, their feet are washed with water, and the water is accepted as *tirth* or holywater. While worshipping the *Mahants* and *Sádhus*, or saints, water is poured on their right hand, and they are worshipped with sandal paste and flowers, and given a *dakshana* or gifts of money according to one's means and will. The *pádukas*, or foot prints, of saints are worshipped after their death.[2]

At Mitbáv in the Ratnágiri District holy persons such as Sanyásis are worshipped after their death by performing their anniversary ceremony every year. It is believed that spirits are mortal. Evil spirits such as *munjas*, etc., undergo a kind of transformation, and it is believed that this occurs at places like Narsoba's Wádi.[3]

At Devgad in the Ratnágiri District ancestors are worshipped on their anniversary days, the *manes* being represented by pieces of *Darbha* grass and balls of boiled rice.[4]

At Poladpur in the Kolába District a person whose father is alive but who has lost his mother's father, has to perform the *Shráddha* of that grandfather on the 1st day of the bright half of *Ashwin* (October). This *Shráddha* is called *Duhitra*. A person who has lost his wife has to perform the *Shráddha* for that wife on the 9th day of the dark half of the month of *Bhádrapada*. This day is called *Ahev Navami*. These different sorts of *Shráddhas* are observed only by the high class Hindus. The lower classes worship their ancestors on the last day of the month of *Bhádrapada* by preparing a ball of boiled rice or flour, and putting it out for the crows to eat. It is believed that spirits are mortal. The ceremony called *Narayan Nagabali* is performed when it is believed that the spirit of an ancestor is giving trouble to the family. When this rite is performed, the spirit is saved and the ailment ceases. It is believed that the spirits of the dead are sometimes reborn in children in the same family, and in such cases the names of the ancestors are given to their children by the people.[5]

At Khopoli in the Karjat taluka of the Kolába District the form of worship of ancestors is similar to that of the ordinary Hindu deities. In the case of the worship of the deities the person performing the worship has to sit with his face towards the east, while at the worship of the ancestors he has to sit with his face towards the south.[6]

At Chaul in the Kolába District, the tombs of *Sanyásis*, i.e. ascetics and *Sádhus* are worshipped on their anniversary days, and a great fair is held in their honour. The other ancestors are worshipped by the *shráddha* rites. The anniversary of the founders of the different sects is observed by their followers by a *bhajan*, i. e. singing songs in their own style and exhibiting the different insignia and flag of the sect as advised by their founders.[7]

The people of Chidhran in the Kolába District believe that the period for which the soul has to remain in the spirit state depends

1 School Master, Fonde, Ratnágiri.
2 School Master, Vijayadurg, Ratnágiri.
3 School Master, Mitbáv, Ratnágiri.
4 School Master, Devgad, Ratnágiri.
5 School Master, Poladpur, Kolába.
6 School Master, Khopoli, Kolába.
7 School Master, Chaul, Kolába.

upon the sins of the person, or the wishes which remained unfulfilled during his life time. It is not that all the spirits of the dead are reborn in children. The rebirth depends upon the good or bad deeds of the deceased. However, if the nature of any child suggests the nature of any dead person in the family, it is assumed that the spirit of the deceased has returned to the family.[1]

At Nagothane in the Pen taluka of the Kolaba District some of the communities worship small images called *tanks* on the anniversary of their ancestors death, among the *Shudras* food is given to the crows on the last day of *Bhadrapad*. The custom of giving a grandfather's name to the grandson prevails largely, and is due to the belief that the spirits of the dead are sometimes reborn in the same family.[2] It is also said that in some of the Hindu communities, if a child cries continuously, ashes are applied to its forehead in the name of one of the ancestors in the family, and if the child sleeps quietly or stops crying, the name of that ancestor is given to it.[3]

At Shirgaon in the Thana District, the worship of ancestors is performed on the day of the father's death, every year. On any auspicious occasion the rite called *Nandi shráddha* is performed at the beginning of the ceremony. It is believed that evil spirits or ghosts have to remain in the ghostly state for about one thousand years, or at least until one of the descendants in the family goes to a holy place like *Káshi* (Benares) and there performs the *shraddha* rites of his ancestors.[4]

At Malad in the Thana District, the worship of ancestors is performed on the day of the father's death every month till the completion of one year by inviting Brahmans and giving them a feast. This is done among Bráhmans only. The other communities worship their ancestors by performing the rite called *Chata Shraddha* and by giving *Shidha*, i.e. rice, pulse, vegetables and ghi to Brahman priests. A feast is then given to their caste men.[6]

At Kolhapur, ancestors, *Mahants* and *Sadhus* are worshipped by the rites known as the Puranic ritual, that is, no Vedic *mantras* are repeated while performing these rites. It is a common belief in this province that the soul of the person who has committed a murder, or has incurred debt and enmity, is obliged to repay the debt by being born again as a servant or in some other subordinate capacity of the debtor.[6]

The tombs of the Hindu and Mahomedan saints are considered holy, but they are not supposed to possess miraculous powers.[7] The following is a list of saints who have been deified and worshipped by the people of the Ratnagiri District: (1) Mukundraj, (2) Dnyandev, (3) Tukáram, (4) Eknath, (5) Namdev, (6) Ramdas, (7) Akkalkotche Swami, (8) Ranganath, (9) Dev Mamlatdar, (10) Kabir, (11) Kamal, (12) Nipat Niranjan, (13) Tulshidás, (14) Pundalik, (15) Vashistha, (16) Dattatraya, (17) Sohiroba, (18) Gorakshanath, (19) Purnanáth.

At Shiroda in the Ratnagiri District a practice prevails of making vows to the tombs of women who burnt themselves as *Satis*. Vows are also made to the Musalman *Pirs*, and offerings are often made in fulfilment of such vows.[8]

At the fort of *Vishalgad* there is a tomb of a Pir (saint). It is usual to make a vow to

[1] School Master, Chidhran, Kolába.
[2] School Master, Nágothane, Kolába.
[3] School Master, Vavanje, Kolába.
[4] School Master, Shirgaon, Thána.
[5] School Master, Málad, Thána.
[6] Rao Saheb Shelke, Kolhápur.
[7] School Master, Pendur, Ratnágiri.
[8] School Master, Shiroda, Ratnágiri.

worship this Pir with fetters on one's legs, and it is believed that, at the time of worship, the chains break off.[1]

There is at Dahibáv in the Ratnágiri District a tomb of a Hindu saint named *Shri Anand Murti*, to which the people of that locality make vows when severe calamities befall them, and it is believed that the saint listens to their prayers.[2]

When a Bráhman assumes the garb of a recluse or *Sanyási*, he is considered by the people as sacred as a Hindu god, and is worshipped with great reverence, provided he abides by the rules contained in the *shastras*.[3]

There is a tomb of a Pir at Báwa Málangad in the Panwel *taluka* of the Kolába District, where the people make vows to the Pir, and it is believed that the Pir fulfils their wishes. Hindu saints such as Rámdás, Dnyáneshwar, Námdev are held in great honour in this District.[4]

There is a temple of *Nágoba* at Avas in the Kolába District where persons suffering from snake-bite, if carried to the temple while still alive, are said to be cured.[5]

At Kawad in the Bhiwandi *taluka* of the Thána District there is a tomb of a *Brahmáchari* named *Sakhárám Báva* who has been deified by the people of that District. A great fair is held at the tomb every year.[6]

The following instance is given of a miracle at the tomb *Sakhárám Báva* of Kawad. A man suffering from fits showed an inclination to go to Kawad to read *Guru Charitra* for seven successive days. He was taken to that place accordingly. After his arrival, he continued to suffer from these fits in the morning and evening at the time of the worship at the tomb. Once during the fits he said that he would be free from the disease if Rs. 200 were spent in giving a feast to the Bráhmans at Páli. The relatives of the sufferer agreed to arrange accordingly, and instantly the man put his head on the *Samádhi* (tomb) and threw himself on his back. He came to his senses after ten minutes, and from that time he was completely cured. A feast was then given to the Bráhmans at Páli, and Rs. 200 were spent over it as promised. Another instance of miracular power is cited, and that is of the priest of the goddess *Mahaluxmi* of Kolwan. This priest goes up and hoists the flag of the goddess on a steep hill which no other person can climb, and it is believed that he can do this only when the spirit of the goddess enters his body.[7]

At Umbergaon in the Thána District there is a miracle-working tomb of a saint called the Dátár "Pir." Sakhárámbáva of Angaon Kawad, a Hindu saint, is held in high honour in this village.[8] At this place it is also believed that some of the Pirs walk round the village at night, and their tombs are said to be seen in motion. The Dátár Pir is worshipped even by the Hindus of that locality.[9]

At Shirosi in the Murbád Taluka of the Thána District, Sakhárámbáva of Kawad, Dev Mámlatdár, Chandirámbuva of Khed, Narayanbuva of Nanuri, the *Swámi* of Akkalkot, the *Swámi* of Kumbhar Peth at Kolhápur, and the Dandekerbuva of Rájápur are the principal saints held in honour by the people.[10]

At Mánikpur in the Thána District it is said that a bright light or flames emanate from certain tombs of Musalman saints.[11]

[1] School Master, Sakharane, Ratnágiri.
[2] School Master, Náringre, Ratnágiri.
[3] School Master, Adivare, Ratnágiri.
[4] School Master, Chauk, Ratnágiri.
[5] School Master, Akshi, Kolába.
[6] School Master, Váda, Thána.
[7] School Master, Padghe, Thána.
[8] School Master, Dahánu, Thána.
[9] School Master, Umbergaon, Thána.
[10] School Master, Shirosi, Thána.
[11] School Master, Mánikpur, Thána.

At Umela in the Thana District it is said that flames and smoke are given out from the tombs of certain Mahomedan saints situated in the locality These flames appear and disappear very suddenly [1]

In the Kolhápur District people believe that the *Samádhi* of Swami Anandmúrti, who was a disciple of Raghunath Swami of Bhramanál, shakes on the *Shiwarátri* day, that is the 13th of the dark half of *Magha*, and on the Ramanawami day *i. e.* the 9th of the bright half of *Chaitra*, at the time of the worship called *Bhajan* Among the tombs held most sacred by the Hindus of the Konkan may be mentioned the following *viz* Bhujang Swámi of Lokapur, Rámdás Swámi, the *Samádhi* of Shri Shankaracharya at Shirgaon, Chintaman Swami of Murgud, and the *Samadhi* of Mangalmurti Morya at Chinchwad near Poona All these *Swamis* were *Brahmacharis* or bachelors, and they spent their lives in the service of God and preached virtue and morality to the masses. These *Samadhis* are of two kinds (1) of saints after death, and (2) of saints on the point of death The third kind is called *Jal Samádhi*, *i e* immersion in water, but no tomb of the latter kind is to be found in this Province It is said that, if a lime is placed above the *Samádhi* of Bhujanga Swami, it begins to shake at the time of the *Arti* ceremony. The present disciple of Bhujanga Swami sits in (*Samádhi*) meditation continuously for four to eight days There prevails a belief at Kolhápur that the *swami* whose body is buried in the tomb at Chinchwad is still alive Some years ago when the present disciple of the Chinchwad *Swami* was anxious to take *Samadh*, he had a dream in which the *swámi* in the tomb told him that he was still living in that *Samádhi*, and that therefore there was no need for his disciple to take *Samádh* He was thus obliged to forego the project. The Peshwas of Poona, who were staunch devotees of the Chinchwad *swámi*, and by whose favour they were raised to a position of social equality among the Deccan Brahmans, granted an *Inam* of some villages for the maintenance of this *Samádhi*, and the British Government have allowed the descendants of the *swámi* to retain the *Inam*. The following are the principal Musalman saints who have been deified in the Kolhapur District—

(1) *Bába Jamal*, (2) *Ghod Pir*, (3) *Bara Imam*, (4) *Arachit Pir*, (5) *Buran Saheb* and (6) *Mira Saheb* of *Miraj* All these Pirs have been supplied with annual grants of money by the Kolhápur State [2]

At Ubhadanda in the Vengurla taluka of the Ratnágiri District some Hindus have adopted the worship of Mahomedan saints. Mahomedan Pirs are worshipped in the month of *Moharram* On these occasions Hindus beg in the town in the disguise of *Fakirs*, and the alms thus obtained are offered to the Pir They make offerings of water to the Pirs, while the *tábuts* are being carried to the sea for immersion But this practice is being slowly discontinued.[3]

At Bandivade in the Ratnágiri District Hindus offer cocoanuts and *khichadi* to the Pirs at the time of the *Moharram*, and at some places a lamp is kept burning every Monday in honour of a Pir [4]

At Kálbadevi in the Ratnágiri taluka there is a tomb of a Musalman saint who is worshipped by the Hindus Similarly there is a Pir at *Gaonkhádi* in the Rajapur taluka who is held in reverence even by high caste Hindus [5]

At Ade in the Dapoli taluka of the Ratnagiri District there is a tomb of a Musalman saint which is worshipped by the Hindus including the Brahmans The building and also the mosque in that village have been repaired from contributions obtained from high class Hindus [6] Many Hindus of Devagad in the Ratnágiri District worship Musalman saints, Occasionally they offer cocoanuts to *tabuts*, and throw red powder over them They also make vows to the Pirs [7]

[1] School Master, Umela, Thána.

[2] Ráo Sáheb Shelke, Kolhápur

[3] School Master, Ubhádánda, Ratnágiri

[4] School Master, Bandivade Ratnágiri.

[5] School Master, Basani, Ratnágiri.

[6] School Master, Murud, Ratnágiri.

[7] School Master, Devagad, Ratnágiri.

There are two Pirs at Vijayadurg who are worshipped by the Hindus. The same practice prevails at Rájápur and Khárepátan.[1]

At Chauk in the Karjat taluka of the Kolába District some Hindus worship Pirs. The members of the *Ketkar* family of Chauk are the *Pujáris* or ministrants of the Musalmán saint known as *Báva Málangad*. This shows that even Bráhmans worship Musalmán saints.[2]

The tomb of *Bavá Málangad* situated in the Kolába District is worshipped first by a Bráhman and then by Musalmáns. The Bráhman worshipper performs this task more for the pecuniary benefit which he derives from the worship than from faith in the divinity of the Pir.[3]

At Poladpur in the Mahád taluka of the Kolába District there are no instances of Musalmán saints being worshipped by Hindus, but persons wishing to have children make vows to Pirs, and children born by the favour of such Pirs are required to assume the robe of a *Fakir* during the *Moharram* festivities.[4]

The practice of worshipping such saints exists at Khopoli in the Kolába District. Persons in trouble, or desirous of getting children, make vows to the saint Imám Hussein, and when their desires are fulfilled they dress themselves as *Fakirs* and beg at certain places during the *Moharram* festivities.[5] A certain Lakshman Gangádhar Joshi of Rewdanda in the Kolába District is the *Mujáwar* (priest or ministrant) of a Musalman saint *Chánsewalli* and he holds an *Inám* in connection with his office of *Mujáwar* of the saint's *Darga*.[6]

At Akshi in the Kolába District there is a tomb of a Pir which is worshipped by lower class Hindus such as *Kolis*, *Mális* and *Bhandáris*.[7]

The Hindus of Bhuwan in the Murbád taluka of the Kolába District worship the Pir of the locality. It is said that the cultivators of the village once lost their cattle, and that a *Fakir* attributed the loss to the rage of the Pir. Since that time they are careful to worship the saint, and the result is that there has been no disease among their cattle. They offer *Malinda* i. e. bread and *jágri*, to the Pir every Thursday.[8]

The Hindu inhabitants of Málád in the Thána District sprinkle water over the roads by which the *tábuts* are to pass, and allow their children to pass beneath the *tábuts*. Some throw sweetmeat on the *tábuts*, and distribute the same to the poor.[9]

At Shirgaon in the Máhim taluka of the Thána District some Hindus make vows to the local Pir and take part in the *tábut* procession. They pour water over the feet of the *tábut* bearers, and throw *abir* (black scented powder) and flowers on the *tábuts*. They also distribute to the *fakirs Malinda*, or *Khichadi*.[10]

The *Mujáwar* (priest) of the saint *Walli Amir Shaha* of Shahápur in the Thána District is a Marátha by caste.[11]

In the Kolhápur District Pirs are held in great reverence by Hindus. They make vows to the Pirs in order to get a son, and when their object is fulfilled they offer a preparation of *Til* (sesamum) and sugar called *Rewadi*, and other sweets called *Chonge*, *Malinda* and *Pedhe* at the time of *Moharram*. They also give *Fakiri* to their sons in the *tábut* season. Some of them even bring a *tábut* and *Nál sáheb* to their houses, and spend much money on them for illuminations, etc. They dance from one *Nálpir* to the other saying that the *Nalpir* has entered their bodies. While going through the streets they cry out very loudly the words '*Yalli Dhulla*'. The holiday of the *Moharram* is obsereved for ten days. On the tenth day the *tábuts* and the *Nálpirs* are taken

1 School Master, Vijaydurg, Ratnágiri.
2 School Master, Chauk, Kolába.
3 School Master, Chidhran, Kolába.
4 School Master, Poladpur, Kolába.
5 School Master, Khopoli, Kolába.
6 School Master, Chowl, Kolába.
7 School Master, Akshi, Kolába.
8 School Master, Bhuwan, Thána.
9 School Master, Málád, Thána.
10 School Master, Shirgaon, Thána.
11 School Master, Shirosi, Thána.

to the river for the purpose of immersion While returning home from the river with the bundle of the *Patha of Nalpir* on their heads they cry out loudly the following words "*Habidayo ala Ildasha ya Husan banu alidoshake sultan all ida*" On the third day after the immersion of *tabuts* into the river, the Pirs devotees kill a goat in the name of their patron Pir and make a preparation of the goat s flesh called *Konduri* [1]

The following rites are in vogue for the cure of barrenness in the village of Dabhol in the Ratnagiri District —(1) Walking round the *Pipal* tree daily, (2) Observing a fast for sixteen successive Mondays, (3) Performing the worship of Shiva after observing the aforesaid fast [2]

At Kalshe in the Malwan taluka of the Ratnagiri District a barren woman is required to walk round a *Pipal* tree every day in the morning, and if the barrenness be attributed to the disfavour of any deity or the attack of an evil spirit, the same deity or the evil spirit is invoked and worshipped by the woman herself, or through a medium who knows the appropriate mode of worship [3]

To steal an earthen image of the God *Ganpati*, to make a cross or a *Swástika* on the bodies of children with marking nut and the worship of the god *Maruti* or some other powerful deity at midnight in the no n oon by a barren woman, after divesting herself of her clothes, are rural methods for the cure of barrenness observed at Anjarle and other places in the Dapoli taluka of the Ratnágiri District [4]

At Bandivade in the Ratnágiri District copper amulets and black cotton strings are used to cure barrenness Some people make vows to a particular deity, and some perform the rite of *Nagabali* [5]

To walk round *Pipal* and *Umbar* trees to circumambulate the temple of a particular deity, and to make vows to that deity, to recite or have recited the holy scripture *Harivansha*, are methods in practice for cure of barrenness at Achre in the Malwan taluka of the Ratnagiri District [6]

At Vijayadurg in the Ratnagiri District it is believed that beating a woman at the time of an eclipse is one of the surest methods of curing barrenness Some people give charity, observe fasts worship certain deities and make vows to them to obtain children [7]

At Ubhadandi in the Ratnagiri District stealing the idol of Krishna when it is being worshipped on the 8th day of the dark half of *Shrawan* (August) the birth day of the god Krishna, and putting a cocoanut or a betelnut in its place is believed to be the best method of curing barrenness [8]

At Chauk in the Kolaba District, the same plan of stealing the idol of the god Krishna is observed as a cure for barrenness But here the idol is returned with great pomp and replaced in its original place after the birth of a child The godlings *Hanuman* and *Baman Pir* are also worshipped for the cure of barrenness [9]

At Poladpur in the Kolaba District the favourite method of curing barrenness is to obtain copper amulets and black or red cotton strings from a Fakir [10]

The following are the methods in vogue for the cure of barrenness at Khopoli in the Kolaba District

(1) To inquire from a sorcerer the cause of barrenness, and then to perform the rites mentioned by him

(2) To use copper amulets and cotton strings taken from a *Mantrik* i e, one well versed in the *mantras*

[1] Ráo Sáheb Shelke, Kolhápur.
[2] School Master, Dábhol, Ratnágiri
[3] School Master, Kalshe, Ratnágiri
[4] School Master, Anjarle, Ratnágiri.
[5] School Master Bándvade, Ratnágiri
[6] School Master, Achre, Ratnágiri.
[7] School Master Vijayadurg, Ratnágiri
[8] School Master Ubhádándi, Ratnágiri
[9] School Master, Chauk Kolába.
[10] School Master, Poladpur, Kolába.

(3) To walk round the *Tulsi* (basil) plant or the *Pipal* or Banyan tree daily in the morning after worshipping it.

(4) To feed another woman's child, or to give milk to a child.[1]

At Náta in the Kolába District, a woman wishing to have a child is required to strike with a knife the Jack, the Tamarind, and the *Chámpa* trees during an eclipse. It is believed that by so doing the woman will bear a child, and the trees will also bear flowers and fruits.[2]

At Medhe in the Roha taluka of the Kolába District, the following methods are in vogue for the cure of barrenness:—

(1) To worship the god Shiva and to observe fasts on Mondays.

(2) To worship the god Ganpati and to observe fasts on *Sankasthi chaturthi* i. e., the fourth day of the dark half of every month.

(3) To walk round the temple of *Máruti* and *Pipal* and *Umbar* trees every day, in the morning.[3]

At Padaghe in the Bhiwandi taluka of the Thána District, images of Ráma and Krishna are put into the lap of a barren woman on their respective birthdays *i. e.*, the 9th day of the bright half of *Chaitra*, and the 8th day of the dark half of *Shráwan*. Cocoanuts are also placed in her lap with these images.[4]

At Mánikpur in the Thána District the goddess *Shitala* is worshipped by women to cure barrenness. They observe fasts, and go to the temple of the goddess bare-footed with their hair loose and throwing milk on their path. They offer to the goddess wooden cradles and children's toys in fulfilment of their vows.[5]

At Shirgaon in the Máhim taluka of the Thána District, it is said that the repetition of the *mantra* "*Santán Gopál jáy*" is resorted to as a cure for barrenness.[6]

At Wáde in the Thána District, women make vows even to minor deities such as Chedoba to get rid of barrenness. They also use copper amulets and cotton strings procured from a sorcerer well versed in the use of *mantras*.[7]

At Dahigaon in the Thána District the worship of the god Shri Satya Náráyan is held to cure barrenness. Some women also distribute to the poor *jágri* equal to the weight of a child.[8]

At Dehari in the Murbád taluka of the Thána District, the village deity Dehari Máta is invoked and worshipped by women for the cure of barrenness.[9] In the Kolhápur District, the help of the family deities and of the household deities is invoked. Women take turns round the Banyan, *Pipal* and *Umbar*, trees. Some make vows to the gods, and perform certain propitiatory rites as well as the *Náráyan Nágabali*. It is believed that the children do not live long if a member of the family has killed a snake, or if the funeral rites of a person in the family have remained unperformed. The following ceremony is known as *Náráyan Nágabali*. A snake is made from the flour of *Rála* (panie seed), and another made of gold is put into it. It is then burnt like a dead body. All the ordinary funeral rites are performed. After performing the eleventh day rites, *homa*, i.e., sacred fire, is kindled at night time, and after keeping vigil for the whole night, milk and a *dakshana* are given to Bráhmans. A feast is given to eleven Bráhmans on that day. On the twelfth day sixteen Bráhmans are fed, and on the thirteenth, five Bráhmans are given a feast, after performing the *Shráddha* rites. On the fourteenth day, again, a feast is given to about 100 to 500 Bráhmans according to the means of the host. It is believed that, after the performance of these rites, the soul of the deceased reaches heaven, and there is an end to the troubles and misfortunes of the family.[10]

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[1] School Master, Khopoli, Kolába.
[2] School Master; Náta, Kolába.
[3] School Master, Medhe, Kolába.
[4] School Master, Padaghe, Thána.
[5] School Master, Mánikpur, Thána.
[6] School Master, Shirgaon, Thána.
[7] School Master, Wáde, Thána.
[8] School Master, Dahigaon, Thána.
[9] School Master, Dehari, Thána.
[10] Ráo Sáheb Shelke, Kolhápur.

CHAPTER V.

THE WORSHIP OF THE MALEVOLENT DEAD.

At Ubhádinda in the Ratnagiri District the following dreams are believed to be lucky and propitious To swim through the river or sea, to rise to the sky, to see the Sun, the Moon and the other planets, to eat meat, to bathe in blood, and to eat rice and curds It is also believed that the sight of white objects in dreams foretells success in any work or undertaking that may be in view A deity, a Brahman, a king, a married woman decked with ornaments, a bullock, a mountain, trees full of fruits, climbing the *Umber* tree, a looking glass, meat and flowers, if seen in dreams are good omens Climbing the *Palas* tree, *Haral* i e an ant heap, the bitter lime tree, to marry, to use red clothes or red flower garlands, to eat cooked meat, to see the sun and the moon without lustre, and to see shooting stars during dreams, are said to be bad omens [1]

At Mithbav in the Devgad taluka of the Ratnagiri District dreams are believed to be caused by indigestion and restlessness To embrace a dead body in a dream, to see troubled waters, to dine heartily, are said to be bad omens Feasting friends and receiving gifts from them are said to be good omens [2]

At Fonde in the Ratnagiri District dreams are said to indicate things that have happened, or are about to happen in the near future. All white substances other than cotton, salt, and bones, are considered auspicious, and all black substances excepting a lotus, a horse, an elephant, and a deity are considered inauspicious [3]

At Ibhrampur in the Chiplun taluka, horrible dreams are good omens, while pleasing dreams indicate approaching calamities [4]

At Pendur in the Ratnagiri District it is believed that dreams foretell future events It is believed that the dream will prove correct and effective if the person dreaming has asked three questions and received three answers in his dream Those dreams which are caused through cold are called *Jalap* They are generally false dreams, and no good omens are derived therefrom [5]

At Basani in the Ratnagiri District it is believed that the ancestors who take interest in the welfare of their descendants appear in dreams and foretell future events, so that the dreaming person may take the needful precautions for the prevention of future calamities [6]

At Kalse in the Málwan taluka of the Ratnagiri District it is believed that dreams in the last part of the night i e, just before daybreak, and in which great men are seen, generally prove effective If anybody sees himself married in a dream it is supposed that he will hear of the death of some relative [7]

At Chauk in the Kolaba District it is believed that, when calamities are threatened, the guardian deity of the family as well as the dead ancestors appear in dreams and give warnings of the coming calamities [8]

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1 School Master, Ubhádinda, Ratnagiri.
2 School Master, Mithbáv, Ratnágiri.
3 School Master Fonde Ratnágiri.
4 School Master Ibhrampur, Ratnágiri.
5 School Master, Pendur, Ratnágiri.
6 School Master Basani, Ratnágiri.
7 School Master, Kalse, Ratnágiri.
8 School Master, Chauk, Kolába.

The people of Poladpur in the Kolába District believe in dreams; and when some of their deities appear in dreams and give them advice or directions, they are careful to follow them. Sometimes even evil spirits appear in dreams, and advise the people to do certain things to avert calamities. People who have faith in such spirits act according to their wishes, and if they fail to do so, trouble is sure to follow.[1]

The people of Khopoli in the Kolába District believe that if a person sees in a dream, the dead body of a near relative, it indicates that the person whose corpse was seen in the dream will live long.[2]

At Birwadi in the Kolába District it is believed that if a person sees a snake in a dream, a son will be born to him; if he sees a bell, he is sure to get wealth. If he sees gold, it is a sure sign of losing wealth. Again, if a person sees himself taking his meals in a dream, it indicates that his death is nigh at hand.[3]

At Málád in the Thána District, omens are derived from dreams. In case of bad dreams the god Vishnu is remembered, and the gods Shankar and Máruti are also worshipped.[4]

At Belápur, wood, cowdung cakes and turbid water, if seen in dreams, foretell calamities. White clothes, beautiful flowers, and food containing sweetmeat are considered auspicious.[5]

At Murbád in the Thána District it is believed that all black things, and white things such as ashes, are inauspicious when seen in dreams, but a black cow, white flowers, and pearls are auspicious. Considering the four parts of the night, the dreams that occur in the first part prove effective within one year, that of the second part within six months, that of the third within three months, and of the fourth within one month, and those caused at daybreak are realized immediately.[6]

At Kolhápur, dreams are believed to be caused through some mental derangement or bodily disorder. It is customary to derive omens from dreams, but their nature greatly depends upon the different times at which these dreams occur. The dreams caused in the latter part of the night, *i. e.* just before daybreak, are believed to come true.[7]

At Ubhádánda in the Vengurla taluka it is believed that the soul of a person leaves the body temporarily during his sleep; hence it is said that no changes or marks of colour, etc. should be made on the body of a person during sleep, because it is believed that, while returning, the soul identifies the body, and if it is satisfied with the marks of the body it enters it; otherwise it might not return.[8]

At Adivare it is believed that only Hindu saints and ascetics, after deep and devout meditation, are capable of removing the soul from the body. It is believed that their souls go to heaven during that period and return at pleasure. At present there are no such *sádhus* in the district.[9]

Many Hindus in the Ratnágiri District believe that the soul goes to drink water at night, and therefore keep a pot filled with water at their sleeping place.[10]

The people of Chaul in the Kolába District do not consider it possible ordinarily for the soul to leave the body, but they state that the Swámi of Alandi, who died in or about the year 1886, used to remove his soul from the body by means of *Yoga*.[11]

At Kolhápur, it is believed that the soul leaves the body temporarily at night when a person is asleep.[12]

1 School Master, Poládpur, Kolába.
2 School Master, Khopoli, Kolába.
3 School Master, Birwadi, Kolába.
4 School Master, Málád, Thána.
5 School Master, Belápur, Thána.
6 School Master, Bhuwan, Murbád, Thána.
7 Rao Sáheb Shelke, Kolhápur.
8 School Master, Ubhádánda, Ratnágiri.
School Master, Adivare, Ratnágiri.
10 School Master, Kalshe, Ratnágiri.
11 School Master, Chaul, Kolába.
12 Ráo Sáheb Shelke.

At Bankavali in the Dapoli taluka, it is believed that ghosts or evil spirits have the form of a human being, but their feet are turned backwards They can assume any form they choose Their character is ordinarily to trouble the people, but when satisfied they are said to prove friendly The following story is narrated of a person who went to reside in one of the villages of the Konkan His wife was first attacked by a ghost called Girha The Girha troubled him much by playing mischief in his house, or by taking away eatables or by mixing dirt in his food At night he used to divest the couple of their clothes, and on one occasion an ornament was removed by the spirit from the person of the wife Tired of these annoyances, the man left the village and went to reside at a distance, when, to the astonishment of the public, it happened that the ornament which was lost at the old village was restored to the man's wife while she was asleep in the new village, and nobody knew who brought it there All this was believed to be the work of the Girha [1]

At Ubhadânda in the Vengurla taluka people believe that a *Bhut* is fierce in aspect and very troublesome, but when its wishes are complied with, it becomes harmless The *Bhuts* reside in jungles burial or cremation grounds old trees, sacred groves and deserted houses They assume all sorts of shapes and forms Sometimes they appear very tall, and they can instantly assume the shape of a dog, a cat, a tiger, or any other animal Some ghosts are even seen fishing on the banks of rivers [2]

At Mithbav in the Devgad taluka it is believed that the souls of those who die with their wishes unfulfilled take the form of a *Bhut* They enter the bodies of people Any woman who is attacked by the *Bhut* of a *Pir* becomes able to speak in the Hindi language although it may not be her mother tongue. When a child or a person is suffering from the attacks of a spirit, incense is burnt, and it at once begins to tell the whereabouts of the spirit and the reason why the person has been attacked He is then asked to state what he wants, and when the things which the spirit wants are offered it goes away [3] Spirits are generally invisible

The spirits that belong to the class of malignant *Bhuts* are of a ferocious appearance but those that belong to the class of friendly *Bhuts* possess bodies like human beings [4]

At Naringre in the Devgad taluka it is believed that spirits are cruel by nature and have no shadow that they are capable of taking any form they like and can perform miracles At Pendur it is believed that *Bhuts* eat chillies and that they do not speak with human beings Spirits are said to remove and conceal their victims for a certain period of time [5] At Vijayadurg, a *Bhut* is considered to be of mean character People perform certain rites to bring it under subjection Their actions are always contrary to nature When a person begins to cry, dance to eat forbidden things etc he is said to be attacked by a *Bhut* When there is enmity between two persons, the one who dies first becomes a *sambandh* and troubles his living enemy [7] At Basani, there is a belief that there are two kinds of spirits Some aim at the welfare of the people, and others are always troublesome As they have no regular form they cannot easily be recognised They can change their forms at any time [8]

The character of a *Bhut* is to trouble people and to take revenge on an old enemy A person attacked by a spirit speaks incoherently and acts like a mad man In such cases the leaves of the herb *satâp* are used

[1] School Master Bankaval, Ratnâgiri
[2] School Master Ubhadânda, Ratnâgiri
[3] School Master Mithbav, Ratnagiri
[4] School Master, Ibhrampur Ratnagiri
[5] School Master Naringre Ratnâgiri
[6] School Master, Pendur Ratnâgiri
[7] School Master, Vijayadurg Ratnâgiri
[8] School Master Basani, Ratnâgiri

The leaves are pounded and put under the patient's nose. In a few minutes, the person who is possessed by the spirit begins to speak.[1]

The people of Chauk in the Kolába District believe that the main function of a *Bhut* is to frighten people, to beat them, and to make them perform unpleasant tasks and thereby to obtain food from them.[2] At Poládpur it is believed that if a person is able to bring a *Bhut* under his control he can make it do every kind of work for himself.[3] The people of Akshi believe that kindling fire without any reason and throwing stones at certain houses are the main functions of *Bhuts*.[4] At Vávashi in the Pen táluka, it is believed that *Bhuts*, while walking, never touch the earth but always move through the air, and that they have no shadow.[5] The old men of Shirgaum in the Máhim táluka advise young children not to respond to the call of anybody at night unless the person calling is an acquaintance. For such calls are sometimes those of an evil spirit.[6]

In the Kolhápur District, it is believed that the character of a *Bhut* is like that of a human being. When a person is attacked by a spirit, a great change is observed in his language and actions. He begins to speak in the language of the *Bhut* by which he is attacked. If the ghost is of the female sex, the person speaks the language of females. It is believed that the souls of those who have been murdered or tortured assume the form of a spirit known as *Sambandh*, and trouble the murderer or the torturer, by entering his body. It is said that in some cases the spirit does not leave the body of such a person till he dies, thus exacting revenge for his past misdeeds.[7] In Khopoli in Ratnágiri it is said that the cow which is given to a Bráhman while performing the funeral rites of a dead person helps him to reach heaven. He gets there by catching hold of her tail. There are three paths to the other world. They are *Bhaktimárga*, *Karmamárga*, and *Yogamárga*. The *Karmamárga* is believed to be superior to all.[8] At Málád, a belief prevails that the path to the other world is through the Himálayas. While going through the mountains of the Himálayas, souls find happiness or sorrow according to their actions in life-time. The people also believe that the soul returns every month on the date of the man's death to accept *Kágvás* i. e. cooked food given to the *manes*, and reaches heaven at the end of one year.[9] At Dahigaum in the Murbád táluka, it is customary among the Hindus to smear with cow dung the place from which a dead body has been removed to the burning ground. The place is then covered with rice flour, and is hidden under a basket, an oil-lamp being kept burning near by. The persons who accompany the corpse return home to look at the lamp, and it is believed that the soul of the deceased will pass to any creature or species of which footprints are seen on the rice flour.[10]

At Kolhápur it is believed that the soul of a person after death attains that state to which he aspires at the last moment before his death. Virtuous persons who die without any desire reach heaven and remain there in the form of the stars, where they are believed to enjoy the happiness of heaven. Some of them are sent to this world when they wish to return. Sinners are said to reach hell in consequence of their misdeeds, but some remain in this world in the form of *Bhuts*.[11]

1 School Master, Chaul, Kolaba.
2 School Master, Chauk, Kolába.
3 School Master, Poládpur, Kolába.
4 School Master. Akshi, Kolába.
5 School Master, Vávashi, Kolába.
6 School Master, Shirgaum, Thána.
7 Ráo Sáheb Shelke, Kolhápur.
8 School Master, Khopoli, Kolába.
9 School Master, Malád, Thána.
10 School Master, Dahigaon, Thána.
11 Ráo Sáheb Shelke, Kolhápur

The people of Achare in the Malwan taluka believe that the souls of persons who die by accident return to the same caste, and have to remain there till the expiry of an appointed period.[1]

The people of Chauk believe that persons dying a sudden or violent death leave wishes unfulfilled, and are therefore compelled to remain in this world in the form of *Bhuts*.[2]

At Rai in the Salsette taluka it is believed that the souls of those dying a sudden or violent death attain salvation according to their deeds in lifetime, but it is a current belief that those committing suicide take the form of a ghost, and those who die on battlefields attain eternal salvation.[3]

At Kolhapur, it is believed that the souls of those who die violent deaths do not attain salvation, but are turned into ghosts.[4]

The people of Ubhadanda in the Vengurla taluka believe that *Bhuts* do not possess visible human forms. They can assume any shapes they like, but there is a common belief that the hands and feet of *Bhuts* are always turned backwards.[5]

The most favourable times for spirits to enter human bodies are midday, midnight and twilight.[6] Women in delivery as well as those in their menses are most liable to be attacked by spirits.[7] It is generally believed that persons adorned with ornaments are attacked by spirits, especially in cases of women and children. Again, a common belief prevails in the Konkan that persons, and particularly ladies, decked with flowers and ornaments are more liable to be attacked by spirits than others.[8] The people of Fonda are of opinion that spirits generally enter and leave human bodies through the organ of hearing, while the people of Naringre hold that the hair is the best way for spirits to enter.[9] The residents of Ibhrampur state that the mouth and the nose are the favourite channels for spirits entering human bodies.[10] At Mitbav it is believed that spirits attack people in the throat, and generally only those persons who are uncleanly in their habits are liable to be attacked. There are no special ways for entering human bodies.[11] At Chaul a belief prevails that spirits enter the body when a person is suffering from any disease or when he is frightened.[12]

In the Konkan, people attempt to find good or bad omens in sneezing. It depends upon the time and the position or standing of the person who sneezes. If a sick person sneezes it is presumed that he will recover from his illness within a very short period, but if the sneezing is caused by the use of tobacco or snuff no good or bad omens are drawn.[13] Sneezing at the time of conversation or when contemplating any particular task or business is held to be inauspicious. Hence if anybody sneezes at the beginning of a task, or at the time of starting out on any such task, the time is unfavourable. Yawning is said to be caused by a relative or friend remembering the person who yawns.[14] In ancient times happiness and calamities were foretold by a voice from the sky, and in modern days they are expressed by sneezing. People have much faith in sneezing and often inquire whether it is a good or bad omen to sneeze at the beginning of any work or undertaking.[15]

If a man sneezes with his face towards the west, it is considered auspicious. If a man sneezes while contemplating any task or business, the sneezing is considered inauspicious.

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1 School Master, Achare, Ratnágiri.
2 School Master, Chauk, Kolába.
3 School Master, Rái, Thána.
4 Ráo Saheb Shelke, Kolhápur.
5 School Master, Ubhádánda, Ratnágiri.
6 School Master, Anjarle, Ratnágiri.
7 School Master, Rai, Thána.
8 School Master, Bándivade, Ratnágiri.
9 School Master, Fonde, Ratnágiri.
10 School Master, Ibhrámpur, Ratnágiri.
11 School Master, Mitbáv, Ratnágiri.
12 School Master, Chawl, Kolába.
13 School Master, Fendur, Ratnágiri.
14 School Master, Ubhádánda, Ratnágiri.
15 School Master, Bándivade, Ratnágiri.

(3) Sambandha is the spirit of a person who dies without an heir, and whose funeral rites have not been performed by any member *of his family It troubles the members of the family*, but when invoked through a *Bhagat* it becomes harmless, and even favourable to the family[1] It is the spirit of a covetous person or a *sanyasi* who dies with his desires unfulfilled[2] It does not allow anybody to enjoy his wealth, and takes revenge on an enemy till death ensues It haunts trees, wells and unoccupied houses[3]

(4) Devachár is the spirit of a Shudra who dies after his marriage[4] These (Devachar) spirits are said to reside on the four sides of a village The spirits which reside in burial or cremation grounds, on river banks and in old trees are said to be subordinate to these Cocoanuts, plantains, sugar, cocks and goats *must be given annually to gain their favour*[5]

(5) Munja is the spirit of a Brahmin boy who dies immediately after his thread ceremony, but before the final ceremony called *Sod munj* is complete It does not greatly affect its victim but simply frightens When it attacks, it is difficult to drive out It is cast out only when the patient makes a pilgrimage to a holy shrine[6] It resides in a Pipal tree or in a well

(6) Khavis is the spirit of a Musalman or a non-Hindu[7] It is also the spirit of a *Mahar* or a Máng[8]

(7) Girha is the ghost of a person who dies by drowning, or of a murdered person[9] Girha is not very powerful, and obeys the orders of the exorcists It only frightens and troubles people[10] It lives by the water side, and deceives persons at night by calling them by their names and leading them into false paths It often troubles people while crossing rivers or creeks at night, and leads them to places where the water is very deep It is said that the spirit Girha becomes the regular slave of a person who takes possession of the hair of its head, and gives him anything that he requires It requests the person to return its hair, but this should not be given under any circumstances For if the Girha gets back its hair all sorts of misfortunes will befall the man[11]

(8) Chetak is the ghost of a person of the Kunbi or Shudra caste[12] This spirit is also known as *Dav*

(9) Zoting is the ghost of a man belonging to the Kharvi or Koli caste[13] It is also said to be the ghost of a Musalman[14]

(10) Vir is the ghost of an unmarried person belonging to the Kshatriya community[15] It is also said to be the ghost of a Rajput or a *Parbhaya* (Pardeshi)

(11) Cheda is the ghost of an unmarried Mahar It resides on mountains, in jungles, and the outskirts of the village[16] Cheda attacks domestic animals It haunts fields and farms, and resides at public places where the *Holi* fires are annually kindled To [illegible] being troubled by it, people offer annual sacrifices of fowls and goats[17]

(12) Mhasoba is the [illegible] and is equal in might to Vetal[18]

(13) Jákhin or Alwant [illegible] the ghost of a woman who [illegible] Alwant is believed [illegible] dying at [illegible]

[1] Ráo Saheb Shelke, Kolhápur
[3] School Master Chauk, Kolába.
[5] School Master, Khopoli, Kolába.
[7] Rao Saheb Shelke, Kolhápur
[9] School Master Khopoli, Kolába.
[11] School Master, Anjarle, Ratnágiri.
[13] Ráo Saheb Shelke, Kolhápur
[15] School Master, Basan, Ratnágiri.
[17] School Master, Anjarle, Ratnágiri.

[illegible]

It resides at burial or cremation grounds. Persons attacked by this spirit are taken to Narsoba's Wádi or Gángápur, which are celebrated as shrines for the removal of malignant spirits.[1]

(14) Lávsat is the ghost of a widow. It generally resides in burial and burning grounds, and attacks domestic animals and their calves. It is also said to tear clothes and eat corpses.[2]

(15) Hadal or Hedali is the ghost of a woman who dies within ten days of childbirth or during her menses. It is supposed to be an evil spirit, but it can be kept in check by the use of a cane. It attacks all sorts of persons, but leaves them as soon as it is beaten.[3]

This spirit is also known as *Dákan* in the Kolhápur district.[4] Satavi is the ghost of a woman. It troubles women in childbirth, and kills their children on the 5th or 6th day after their birth.[5] Shákini is the ghost of an unmarried girl. Talkhámba is the ghost of an unmarried Shudra or a person from the low castes.[6] The people of Vijayadrug believe that one who hates and troubles the Bráhmans and speaks ill of their religious duties becomes a *Brahma Sambandha* after death.[7] At Poládpur in the Kolába District the ghost *Bápa* is represented by a stone painted with red lead and oil and placed at the boundary of a field. It is the guardian of the field, and protects the owners' interests. Offerings are made to it annually. If the annual offerings are neglected, it troubles the owner of the field. It also troubles others when disturbed.[8]

The spirits known as *Kálkáiche Bhut* and *Bahirobáche Bhut* are not troublesome. When they favour any person, he enjoys health and happiness for a period of twelve years. But after that period he is ruined.[9] In addition to the varieties of malignant spirits already described, the following spirits are known at Shirgaon in the Máhim taluka of the Thána District. They are—*Hirwa, Wághoba, Asarás, Gángud, Saitán* and *Chaitannadya*. The spirit known as *Hirwa* requires the offerings of a bow and an arrow, *bháng, bájri* bread, and a *chatni* of garlic. The *Wághoba* haunts jungles and troubles domestic animals. Cocoanuts and lamps of ghi are offered to it. *Asarás* are the deities that dwell in water. They infest the wells and ponds, and attack women and children at noon time and in the evening. Red lead, cocoanuts, flowers, parched rice (*láhya*) and *nádápudi* are given to them.[10]

At Ibhrámpur in the Ratnágiri District it is said that the evil spirit Zoting goes about headless.[11]

The people of Medhe in the Rohe taluka believe that the spirit known as *Girha*, which resides in water, goes about headless.[12]

At Shirgaon in the Máhim taluka it is believed that the spirit *Hirwa* goes about headless. It troubles human beings and animals. The sea and the jungle are its places of abode. To avoid being troubled by it, *bháng*, cocoanuts, fowls are given to it.[13]

The people of Dahigaon in the Murbád taluka believe that the *Bhut* known as *Peesa* goes about headless.[14]

Some evil spirits haunt trees such as the *Pipal, Bábhul* and *Adulsa*. Some have their haunts on a public road where three streets meet, or in a dirty place, some haunt old houses, and the rest prefer to reside in burial and burning grounds.[15]

1 School Master, Ubhádánda, Ratnágiri.
2 School Master, Chauk, Kolába.
3 School Master, Khopol, Kolába.
4 Rao Saheb Shelke, Kolhápur.
5 School Master, Chauk, Kolába.
6 School Master, Basani, Ratnágiri.
7 School Master, Vijayadurg, Ratnágiri.
8 School Master, Poládpur, Kolába.
9 School Master, Khopoli, Kolába.
10 School Master, Shirgaon, Thána
11 School Master, Ibhrampur, Ratnágiri.
12 School Master, Medhe, Kolába.
13 School Master, Shirgaon, Thána.
14 School Master, Dahigaon, Thána.
15 Ráo Saheb Shelke, Kolhápur.

Many spirits dwell in burial or cremation grounds. Among them are Vetal, Jakhin, Khavis, Khaprya, Zoting Dav, Girha, Mavat and Lávsat [1]

The spirits Munja and Sambandh are said to reside near houses and old trees that produce sweet smelling flowers The spirits Devchar and Chalegat are said to reside at the four corners or the boundary of a village [2]

It is believed that all kinds of spirits assemble at night at the funeral ground when a body is burnt or buried [3]

The evil spirits known as *Khavis*, *Zoting* and *Kafri* are said to dwell on mountains and in jungles while the others named *Sambandha*, *Jakhin*, *Hadal* and *Lavsat* are said to reside on trees [4]

Munja resides in the *Pipal* tree *Sambandha* dwells in the Banyan *Pipal* and *Umbar* trees It is supposed to be a guardian of buried treasure [5]

At Murbad in the Thana District it is believed that an evil spirit known as *Hadal* infests the tamarind trees [6]

In the Kolhapur District it is believed that the ghosts of persons dying on battlefields infest mountains and jungles, and the evil spirit known as *Sambandh* infests trees [7]

Generally in the Konkan, and specially in the Ratnagiri District, young mothers and their children are supposed to be liable to the attacks of the spirits *Satavi*, *Avagat*, *Alavant*, *Jákhin*, *Devchar* and *Chalegat* [8]

At Khopoli in the Kolába District it is believed that a young mother and her child are generally attacked by the spirit of the dead wife of her husband, or by a *Hadal* or *Lavsat* The spirit that attacks a woman during her childbirth is difficult to drive out The spirits are always afraid of cleanliness, and therefore, where there is cleanliness there is very little fear of their attacks [9]

The people of Shirgaon believe that the fiend known as *Hedli* attacks a young mother and her child The *Bhutya* or the sorcerer makes use of his cane and of the dirty incense known as *Nurkya Uda* and compels her to speak and to ask for what she wants Sometimes she speaks and asks for the things required Boiled rice and curds and oil with red lead are given to her When she leaves the body the person becomes insensible for a short time [10]

The fiend known as *Hadal*, and other evil spirits of the female sex generally attack a young mother and her child They are generally attacked by these fiends on a public cross road where three roads meet or under a *Babhul* tree and also at wells [11]

At Ubhadanda in the Vengurla taluka it is believed that those who are killed by tigers or other wild beasts are born as kings in the next generation [12] On the other hand the people of Bankavli are of opinion that those who suffer death at the hands of tigers and other wild beasts are turned into spirits The spirit of a person killed by a tiger is called *Vaghoir* [13]

At Achare it is believed that persons killed by lions and tigers attain salvation while those killed by inferior beasts go to hell [14]

The people of Ibhrámpur believe that unmarried persons killed by tigers or other wild beasts take the form of a ghost Males become *Girhas* and females become *Jakhins* and *Lavsats* [15]

[1] School Master Mithav, Ratnágiri
[3] School Master Ibhrampur, Ratnágiri
[5] School Master, Chauk, Kolába
[7] Ráo Sáheb Shelke Kolhápur
[9] School Master, Khopoli Koluba.
[11] Ráo Sáheb Shelke, Kolhápur
[13] School Master Bankavli, Ratnágiri.
[2] School Master, Fonde, Ratnagiri
[4] School Master, Ibhrampur, Ratnágiri
[6] School Master, Murbád, Thána.
[8] School Master, Achare, Ratnágiri
[10] School Master Shirgaon, Thána.
[12] School Master Ubhádinda, Ratnágiri
[14] School Master, Achare Ratnágiri
[15] School Master Ibhrampur Ratnágiri.

At Pendur it is believed that persons killed by tigers and other wild beasts become *Brahma Rákshasa*. The same form is assumed by those who die by accident. A murdered man becomes a *Devachár*.[1]

In the District of Kolhápur a belief prevails that the spirits of those killed by tigers or other wild beasts assume the form of ghosts. It is also believed that persons who die before they are married do not attain salvation, and therefore it is considered inauspicious among the Hindus to remain unmarried. This is the real reason why the majority of the Hindus marry their children at an early age.[2]

The ghost of a woman dying in childbirth or during her menses assumes the form of *Hadal*. For the purpose of preventing the dead woman turning into a ghost the following device is adopted. The corpse, instead of being burnt as usual, is buried underground, and four iron nails are fixed at the four corners of the spot on which the body is buried, and plants bearing red flowers are planted thereon.[3]

At Bankavli it is believed that the ghost of a woman dying in childbirth or during her menses assumes the form of *Jakhin*, while the people of the Kolhápur District believe that it assumes the form of *Hedal*.[4]

The special precautions that a father has to take at the birth of a child are:—

To arrange for a suitable place or a room provided with the materials required for the occasion, and to ensure the correct moment for the birth of the child. No person other than a midwife is allowed to enter the room for the first ten days. A pot is kept filled with water and a twig of the *nim* tree in the entrance of the house, and all persons entering the house have to wash their feet with this water. A knife or some other sharp weapon is kept under the bed of the woman in order that the mother and her child may not be attacked by a spirit.[5]

The chief reason for ensuring the correct moment for the birth is that, if the birth takes place at an unlucky hour, special rites are necessary for averting the evil effects. These rites consist in the recitation of certain holy *mantras* and in giving presents of money, sessamum, *jágri*, clarified butter, etc., to the Bráhmans and alms to the poor.[6]

At Medhe in the Rohe taluka, it is customary for the father to throw a stone in a well, a pond, or a river at the birth of his son, and then to look at the face of the child.[7]

An owl is considered to be a bird of such evil repute that, in all parts of the Konkan, it is considered necessary to perform expiatory rites when an owl perches on the roof. If these rites are not performed, it is firmly believed that some evil will befall the members of the family. Various omens are drawn from the cries of the bird *Pingla*, and these cries are known as *Kilbil*, *Chilbil* and *Khit Khit*.[8]

If an owl sits on the roof of a house, it is a sure sign of coming death to a member of the family.[9]

At Devgad in the Ratnágiri District the sound of a bat or an owl is considered inauspicious, and indicates the death of a sick person in the house.[10]

At Chauk an owl is said to have some connection with spirits. Its sound at night indicates the approaching death of a sick person in the house. One variety of the owl called the *pingla* is supposed to foretell future events by its movements and cries, while the bat is considered an inauspicious bird, and its appearance forebodes coming evil.[11]

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1 School Master, Pendur, Ratnágiri.
2 Ráo Sáheb Shelke, Kolhápur.
3 School Master, Ubhá dánda, Ratnágiri.
4 School Master, Bankavli, Ratnágiri.
5 Ráo Sáheb Shelke, Kolhápur.
6 School Master, Pendur, Ratnágiri.
7 School Master, Medhe, Kolába.
8 School Master, Shirgaon, Thána.
9 School Master, Adivare, Ratnágiri.
10 School Master, Devgad, Ratnágiri.
11 School Master, Chauk, Kolába.

At Umbergaon people do not throw stones at an owl. For it is considered that the owl might sit and rub the stone, and that the person throwing it will become weak and wasted as the stone wears away.[1]

The people of Kolhapur do not believe that there is any connection between the bat or owl and the spirits of the dead, but they believe that, if an owl cries out in the evening or at night, it indicates the death of a sick person in the family. This applies also to the sound of a single *pingla*, but the sound of a pair of *pinglas* is considered auspicious.[2]

It is generally believed that all unoccupied houses are haunted by evil spirits. Persons who wish to inhabit such houses first perform the *Vastu shânti* ceremony, and give a feast to Brahmans. In former times, in the districts that were ruled by the Portuguese, religious persecution prevailed. To escape from these persecutions, people were compelled to leave their houses unprotected. Before leaving their houses, they used to bury their treasure in the ground and on that spot a human being or an animal was sacrificed in order that the spirit of the dead should hover about the place, and prevent strangers from coming.[3]

The evil spirits which haunt ruins and guard buried treasures and old forts are known as *Mahapurush*, *Khavis*, *Brahma Râkshasa* and *Sambandh*.[4]

If there be any buried treasure in an old unoccupied house, the owner of the treasure remains there in the form of a ghost. If the treasure be near the temple of a deity, it is supposed to be under the guardianship of that deity.[5]

At Vijayadurg it is believed that a person who builds a house in the days of his prosperity and does not survive to enjoy it, becomes a Sambandh. He remains in that house in the form of a ghost, and troubles every one who comes to stay there, excepting the members of his family. A man who buries his treasure underground becomes a ghost after death, comes back to watch his treasure, and troubles those who try to remove it.[6]

Unoccupied houses are generally haunted by evil spirits. At certain forts in the Konkan where battles were fought, the souls of those slain in the battles are said to have assumed the forms of spirits, and to keep a watch over the forts.[7]

In the Kolhapur District there is a village Nigve beyond the river Panch Ganga at a distance of three miles from Kolhapur, where the soul of a person named Appaji Kulkarni has assumed the form of a *Sambandh* and guards the buried treasures in his house. When anybody tries to dig up the buried money the ghost enters the body of his daughter-in-law and begins to dance and cry out loudly, and does not allow any one to touch his treasure. It is also said that he strikes the ground with his stick at night. Another similar instance is cited in the case of the village of Latvade in the Shirol Peta, where Bápujipant Kulkarni continues to guard his house after death. He does not allow anybody to live in the house, and if any one is bold enough to sleep there at night, the spirit of Bapuji appears and throws him out of the house. The house is therefore uninhabited at present. His wife has adopted a son, but he has to live in another village Vadange.[8]

[1] School Master, Umbergaon, Thána.
[3] School Master, Ubhádánda, Ratnágiri.
[5] School Master, Kendur, Ratnágiri.
[7] School Master, Poládpur, Kolába.
[2] Ráo Sáheb Shelke, Kolhápur.
[4] School Master, Adivare, Ratnágiri.
[6] School Master, Vijayadrug, Ratnágiri.
[8] Ráo Sáheb Shelke, Kolhápur.

repeating the *Rám raksha stotra, i. e,* the protecting praises of Ráma, the seventh incarnation of Vishnu. Among Bráhmans, rice grains are waved thrice round the face of a child and put into water. The water is then thrown away. Even flowers are waved round the faces of small children in the evening and thrown away.[1]

At Chauk in the Karjat taluka of the Kolába District, some people wave the left shoe thrice round the body of the affected person for the purpose of evading the effects of an evil eye. A red hot iron bar is also cooled in water mixed with turmeric powder.[2]

At Shirgáon in the Máhim taluka of the Thána District water is drawn in a brass or a copper pot in the evening, and turmeric powder, rice, and any other edible articles on which the evil eye has fallen are put into it. Twentyone date leaves, each of them with a knot, are then waved round the body of the affected person and thrown into the water pot, burning coals being dropped into the mixture. The pot is then waved thrice round the body of the affected person, and kept in a corner of the bedroom for one night, with a basket, a broom, and a sandal or an old shoe placed on the top. It is then thrown away in the morning in some public place where three roads meet. If the water becomes red, it is supposed that the evil eye has been removed.[3]

The effects of an evil eye are sometimes visible on the face of a child in the form of small red pustules. The appearance of such pustules is called *Chák padane.*[4]

If a person is affected by an evil eye at the time of taking his meals, he loses his appetite. He also becomes weaker day by day. One of the modes of removing these evils is to wave fresh date leaves three times round the face of the affected person, and to throw them into water. Some people take water in a copper plate and extinguish in it burning sticks of the tamarind tree, after waving them round the body of the affected person.[5]

At Khárbáv in the Bassein taluka of the Thána District, five pieces of broken tiles are made red hot and put into water in which a little quantity of all the cooked food in the house has been mixed. Turmeric powder is also put into it. A pen knife or some other iron instrument is then turned five times in the water. A winnowing basket and a broom are waved thrice round the face of the affected person, and placed over the water pot.[6]

At Dahánu in the Thána District, two big stones, of which one has been waved round the face of a person affected by an evil eye, are struck one against the other. If the stone breaks, it is believed that the evil effect has been removed. Cowdung is mixed with water in a brass or a copper plate, and dust from a public road, hair, and burning black cotton cloth are put into another small vessel. This vessel is then waved round the person, and placed upside down over the mixture of cowdung. If it sticks to the brass plate, this is supposed to be due to the evil eye.[7]

The people of Kolhápur believe in the effects of an evil eye. A child suffering from an evil eye turns pale and thin, and suffers from headache. To avoid these effects, elderly women make a mark with lamp black on the face or brow of the child. Boiled rice and curds, and bread and oil are also passed round the face of a child, and thrown into a public road.[8]

Generally, in the Konkan districts, opprobrious names are given to children when they are sickly, always crying, and weak, or when they are short lived. These names are

[1] School Master, Khopoli, Kolába.
[2] School Master, Chauk, Kolába.
[3] School Master, Shirgaon, Thána.
[4] School Master, Padghe, Thána.
[5] School Master, Malád, Thána.
[6] School Master, Khárbáv, Thána.
[7] School Master, Dahánu, Thána.
[8] Ráo Sáheb Shelke, Kolhápur.

Marya, Rodya, Kerya, etc. It is believed that children improve in health when called by such opprobrious names.[1]

Opprobrious names such as *Dhondu, Kondu, Keru* are given to children in families in which the first children are shortlived. But their real names are different. The names of the wellknown arithmetician Keru Nana Chhatre and his son Kondopant Chhatre are examples of opprobrious names.[2]

Among high class Hindus the first son is not generally called by his real name but by one of the opprobrious names given above.[3]

Children are sometimes weighed with shoes or sandals and also with cowdung. In some cases their nostrils are bored, especially the right one.[4]

Hindus generally call their children by the names of their deities and ancestors and they attribute the premature death of their children to their own misbehaviour towards such ancestors, or to their having abused them. They fear that such abuse or misbehaviour has offended the ancestors. To avoid their displeasure and the consequent death of their children, the people give opprobrious names to their next born, such as *Dagadya, Dhondya, Gundya, Dandya, Kerya, Ukirdya, Kondya, Lobhya*, etc. The custom of tattooing one side of the body of females also prevails in the Kolhápur District, especially in cases where the children in a family are shortlived.[5]

In the *Puránas* there are instances of males being transformed into females and females *to males. For example*, the female Amba was transformed into a male called Shikhandi, and the male Narad was transformed into a female. Arjuna, the third brother of the Pandavas, is said to have changed his sex and turned to Bruhannada.[6]

In the *Shiláimruta*, a book pertaining to the god Shiva, in the chapter of Saimantini, it has been described how a man was turned into a woman.

At Kolhapur there are no instances known of a change of sex. The goddess Yallamma has a high reputation in this district *for* making a change in the habits and deportments *of men and women, especially among low* caste people. It is believed that the curse of this goddess has the power of destroying the virility of males, whereupon they behave like females. Many instances of this type can be seen at the fair of the goddess Yallamma which is held in *Márgashirsha* (December): men dressed in women's clothes and vice versa are often seen at this fair.[8]

In Western India iron nails are generally used when any spirit is to be buried in the ground. Other metals such as gold, silver and copper are sometimes offered to the ghosts. The blood of fowls and goats is also offered to them. When incense is burnt before a sorcerer, the spirit enters into his body. Water is charmed and sprinkled over the body of a person attacked by an evil spirit. Rice and *udid* grains are required for exorcising spirits. Red powder, *Pinjar*, turmeric powder, black ointment, *kajal*, lemons, *Váraláya Buka*, a kind of incense, betel leaves, betelnuts, cocoanuts, mango leaves, *Nirgudi* leaves and pieces of cloth are also used for the same purpose.[9]

Cane sticks are used by people as a protection against evil spirits. A stick cut from *the tree known as Pándhri is also used as* protection. Charmed black cotton strings are tied to the wrist, arm or neck. If a man is very much afraid of a ghost he repeats the name of the monkey god Márut or any other deity that may be favourable to his family.[10]

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[1] School Master, M bá, Ratnágiri.
[2] School Master, Bhadánli, Thána.
[3] Ráo Sáheb Shenke, Kolhápur.
[4] School Master, Mubád, Thána.
[5] School Master, Basan, Ratnágiri.
[6] School Master, Anj[illegible], Ratnágiri.
[7] School Master, Dahánu, Thána.
[8] School Master, Ibrahimpur, Ratnágiri.
[9] Ráo Sáheb Shenke, K[illegible].
[10] School Master, [illegible].

The blood of fowls and goats is used as a protection against ghosts and *Devachárs*, and also against witchcraft. Charmed water is waved round the person affected by an evil spirit, and thrown away. Rings, amulets, and anklets made of metals of five kinds are put on the hands and legs of children to ward off the effects of evil spirits.[1]

It is customary among certain people to apply spittle to the sandalpaste mark on the forehead of a man, and to the red *Kunku* mark on the forehead of an unwidowed woman. It is considered to be a protection against evil spirits.[2]

The beak of an eagle, a stick cut from a tree known as *Pándhri*, a cane having three joints, and the root of a shrub called *Shrávad*, which has white leaves, are used as protection against evil spirits.[3]

At Pendur in the Málwan taluka of the Ratnágiri District it is believed that an iron stick held in the hand is a protection against evil spirits.[4]

At Chauk in the Karjat taluka of the Kolába District, pictures of certain deities are tattooed on the body for the purpose of protection against evil spirits. It is also believed that evil spirits run away when salt and garlic are thrown into fire as they cannot bear the smoke of burning garlic.[5]

At Medhe in the Rohe taluka, when the dead body of a woman dying within ten days of her delivery is taken out of the house for burial, an iron horseshoe is driven into the threshold of the house, and grains of *Náchani* are scattered in the street while the corpse is being carried to the burial ground.[6]

At Bhuwan in the Murbád taluka some people tie a square piece of leather to the necks of their children as protection against evil spirits.[7]

At Rái, a custom prevails of putting coral necklaces on children as a protective against evil spirits.[8]

Iron nails and horseshoes are driven into the threshold or on to the door of a house on the full moon day or the last day of the Hindu calendar month at evening time, to prevent the entrance of evil spirits. Dirty localities being considered to be haunts of evil spirits, people living in such localities burn incense in their houses every day. While exorcising evil spirits the sorcerers throw charmed *Udid* grains and *Rále* panic seeds on the body of the diseased, or place these things below his bed. Rings made of metals of five kinds,—iron, copper, brass, silver and gold—are charmed on an eclipse day, and worn by people. Red lead and cowries are tied to the necks or feet of animals as protection against evil spirits. The spirits that haunt buried treasures are pacified by the blood of fowls and goats when digging up such treasures.[9]

Certain *mantras* are written on a paper, and the paper is tied to a black cotton string, or the paper is put into a copper amulet, and then tied to a black cotton string. The black cotton string with the amulet is then tied round the arm or the neck of a person attacked by evil spirits, or suffering from malarial fevers. These *mantras* are never disclosed to anybody.[10]

Nádádora is a black cotton thread having seven or nine knots with a charmed paper in one of these knots. The thread is first held over burning incense, and then tied round the neck or the arm of the diseased. Sunday is generally chosen for attaching these threads.[11]

[1] School Master, Ubhádanda, Ratnágiri.
[2] School Master, Bándivade, Ratnágiri.
[3] School Master, Fonde, Ratnágiri.
[4] School Master, Pendur, Ratnágiri.
[5] School Master, Chauk, Kolába.
[6] School Master, Medhe, Kolába.
[7] School Master, Bhuwan, Thána.
[8] School Master, Rái, Thána.
[9] Ráo Sáheb Shelke, Kolhápur.
[10] School Master, Bándivade, Ratnágiri.
[11] School Master, Kálse, Ratnágiri.

At Poladpur in the Kolába District, there lived a sorcerer who used to give such amulets and charmed threads He placed about ten or twelve copper rings or amulets in a copper plate kept in the sun While thus exposed to the sun these amulets were continuously watched by the sorcerer for some two hours, repeating certain *mantras* [1]

At Malad in the Thana District, copper amulets and charmed black cotton threads in the name of Kal Bhairav, an incarnation of the god Shiva, are used as protective against evil spirits They are tied to the arms or the neck of the diseased on an eclipse day, on the last day of the Hindu calendar month, or on a Tuesday, Wednesday and Saturday [2]

At Kolhapur, the use of amulets is generally resorted to by people suffering from the attacks of evil spirits or from malarial fevers. The sorcerer who exorcises the evil spirits writes certain *mantras* on a paper, or draws certain symbols and repeats the *mantras* over them. The paper is then wrapped in an amulet made of copper or silver, and fastened to a cotton thread This amulet is tied round the arm or the neck of the diseased Before tying it to the arm or the neck, it is once held over burning incense [3]

A sacred circle is frequently used as a protection from spirits The sorcerer draws a circle on the ground with his stick, and the following articles are put inside it Cocoanuts lemons red lead, and a *Kohala* gourd Fowls are also sacrificed to this circle The filling in of this circle is called *mandabharane* by the exorcists [4]

Rice or *Udid* grain, and ashes charmed by *mantras*, are scattered round a certain area of land, or are given to a person supposed to be affected by evil spirits The spirits cannot enter a place charmed in this manner They are also scattered round the place supposed to be haunted by evil spirits in the belief that neither evil spirits nor snakes can transgress the boundary thus marked by a sorcerer

Formerly sages and saints used to make such sacred circles round their residence repeating certain *mantras*, for their protection from evil spirits It is believed that the spirits cannot enter or leave these enchanted circles They used to bury bottles containing such spirits at the boundaries of these circles There are many such places in the Kolhapur District such as Buransáheb or Brahmapuri the Sadhubuwa of Panhala, and Babu Jamál at Kolhapur [6]

It is a general belief among all classes of Hindus in the Bombay Presidency that Saturday is an unlucky day, and in some places Friday and Tuesday are also considered inauspicious

Sunday is considered as an ordinary day Monday Wednesday and Thursday are believed to be auspicious or lucky days

It is said that a thing suggested or thought of on Friday cannot be carried out successfully [7]

Sowing seed and watering trees is strictly forbidden on Sunday It is believed that trees do not bear well if watered on Sundays [8]

Tuesday and Friday are considered unlucky days for beginning a new task Wednesday and Saturday are said to be inauspicious for visiting another village [9]

The numbers 2, 6 11, and zero are believed to be lucky, 4 5, 10 and 8 are unlucky and 1, 3, 7 and 9 are considered as middling or moderate

The figure zero is by some considered inauspicious [10]

The numbers 5, 7, 9 are said by some to be auspicious and 1, 3 11 and 13 inauspicious [11]

Odd numbers are auspicious, and even numbers are said to be inauspicious [12]

[1] School Master Poladpur, Kolaba
[2] School Master, Malad, Thana
[3] Ráo Sáheb, Shelke, Kolhápur
[4] School Master, Bándivade, Ratnágiri.
[5] School Master, Ubhádánda, Ratnagiri
[6] Ráo Sáheb Shelke, Kolhápur
[7] School Master, Ubhadánda, Ratnágiri
[8] School Master, Basani, Ratnágiri
[9] School Master, Khopoli, Kolába
[10] School Master, Ráj, Thána
[11] School Master, Bándivade, Ratnagiri
[12] Ráo Sáheb Shelke, Kolhápur

The following are generally held to be auspicious omens —

While going on any business, to come across an unwidowed woman, a cow, Bráhmans, a five-petaled flower, or a pot filled with water;[1] the throbbing of the right eyelid and of the right arm of a man, and of the left eyelid of a woman, a Bráhman coming in front with a cup and a spoon in his hand after taking his bath;[2] the appearance of a peacock, the *Bháradwáj* or the blue jay, and the mongoose, especially when they pass on the left side of the person going on business.[3]

The following are considered to be auspicious when seen within a hundred paces of a person starting on business:—

Bráhmans, unwidowed women, boiled food, meat, fishes, milk, any kind of corn, the bird *Chásha* or the blue jay, passing by the left side, the appearance of the moon in front, a person coming across one's path with vessels filled with water, and a married couple, a cow with its calf, images of god, cocoanuts and other fruits, the mother, white clothes, the sound of a musical instrument, a horse, an elephant, curds, flowers, a lighted lamp, a jackal, a spiritual preceptor, a public woman, a Mahár, a washerman coming with a bundle of washed clothes, and a marriage procession [4]

The following objects and persons are generally believed to be inauspicious .—

Oil, buttermilk, a couple of snakes, a monkey, pig, and an ass, firewood, ashes and cotton, a person with a disfigured nose, a man dressing his hair in the shape of a crown, red garlands, wet clothes, a woman wearing red cloth, an empty earthen vessel, a Bráhman widow, a *Brahmachári* and an unmarried Bráhman[5], a widow, a bare-headed Bráhman, a cat going across the path, a dog flapping his ears, meeting a barber with his bag, a beggar, sneezing, or the asking of a question at the time of departure, waiting, meeting a person with an empty vessel,[6] howling of dogs and jackals, a pair of crows playing on the ground, and a lighted lamp extinguished by its fall on the ground [7]

While plans or proposals are being made, it is considered inauspicious if any one sneezes or the sound of a lizard is heard [8] Meeting a person of the depressed classes whose touch is pollution, or a Bráhman who accepts funeral gifts, is considered inauspicious.[9] Meeting a woman who is in her menses, a mourner, a buffalo, a snake and a *diwad* are considered inauspicious [10] An iron vessel or an iron bar, cow dung cakes, salt, grass, a broom, a vulture, and a washerman bringing with him dirty clothes are also considered to be inauspicious omens.[11]

Among the Hindus in Western India, for the purpose of helping the spirit to go to heaven safely, and for securing its goodwill towards the survivors, after death ceremonies called the *Shráddhas* are generally performed. Some perform these ceremonies once a year in the month of *Bhádrapada*, and others perform them twice or thrice i.e on the anniversary day of the deceased as well as in the dark half of *Bhádrapada*, which is generally known as the *manes'* fortnight (*pitru paksha*).[12]

The funeral solemnities performed from the 1st to the 14th day from the death of the deceased are as described below:—

On the first day, at the time of burning the dead body, a plot of ground is purified by repeating certain *mantras*, and the corpse is then placed on it Before setting the funeral pile on fire, balls of boiled rice or wheat flour are put on the face, the forehead, arms and the chest of the corpse. Such balls are placed

[1] School Master, Ubhadanda. Ratnagiri

[2] School Master, Khopoli, Kolaba.

[3] School Master, Achare, Ratnagiri.

[4] School Master, Mitbáv, Ratnágiri.

[5] School Master, Achare, Ratnagir..

[6] School Master, Ubhádánda, Ratnágiri.

[7] School Master, Khopoli, Kolaba.

[8] School Master, Mitbáv, Ratnágiri.

[9] School Master, Anjarle, Ratnagiri.

[10] School Master, Pendur, Ratnágiri.

[11] Ráo Saheb Shelke, Kolhápur.

[12] School Master, Devgad, Ratnágiri.

on the body of the deceased only when death has taken place on an unlucky day or when there is an unlucky conjunction of stars. The son or some other near relation of the deceased generally performs these rites with the help of a Brahman priest. On the third day he goes to the burning place, collects the ashes of the deceased and throws them into the sea. On this occasion he is accompanied by the relatives of the deceased. Rich persons who are able to go to Benares keep the bones of their deceased parents and throw them into the Ganges at Prayaga near Benares after performing certain *Shraddhas* there. The giving of oblations continues daily till the tenth day. The oblations of the tenth day are called *Das Pinda*. The rites of the eleventh day are called *Ekotstha*. On the eleventh day the person performing the rites has to change his sacred thread after sipping a little cow's urine. Cooked food is prepared at the place where the rites of the eleventh day are performed and Brahmans are fed there or at least thirty two mouthfuls of cooked food are offered to the sacred fire. A big ball of boiled rice is put before the sacred fire or near the Brahmans taking their meals. This ball is then thrown to the sea. A male calf is branded, worshipped and let loose. This calf is called *Vasu* and is considered sacred by the villagers. On the 11th day special ceremonies for propitiating the eight *Vasus* and the eleven *Rudras* are performed and gifts of a plot of ground, a cow, cooking vessels, various kinds of corn, golden images, silver and copper coins, clothes, shoes, umbrellas, bedding, etc. are given to the Brahmans collected there. On the 13th day after death a feast is given to 13 or more Brahmans and other relations. *Narakáddán* i.e. the gift of a ship and *Copradána* i.e. of a cow and a calf are also given to the Brahmans on the understanding that they will help the soul of the dead while crossing the river Vaitarna.[1]

Water mixed with *til* or sesamum seed, sandal paste and oblations of boiled rice are given daily to the *manes* to secure their good will towards the survivors.[2]

At B[illegible]nka[illegible] in the Dapoli taluka of the Ratnagiri District, in order to prevent the soul from assuming the form of a ghost, there is a custom of tying a piece of *Tulsi*, a species of [illegible] or the seed of a vegetable known as *Máthbláj*, round the neck of the corpse before burning it. It is believed that by doing this the soul is prevented from troubling the survivors.[3]

At Poladpur in the Kolaba District, some villagers draw [illegible] near the head of the corpse before it is taken to the funeral ground. They believe that in consequence the soul of the deceased will not turn [illegible] spirit. Some people scatter grain on the road while the corpse is being carried to the cremation ground.

Among the Hindus in the Konkan as well as in the Deccan dead bodies are generally burnt, but under the following circumstances they are buried.

Persons dying of small pox [illegible] dying in childbirth or during the [illegible] children dying within six months from their birth and *Sanyasis* are buried. The bodies of persons suffering from leprosy are necessarily buried.[4] Among Lingayats the bodies are always buried. Certain *mantras* are repeated while burying or burning the dead body. While burying, coconuts and certain kinds of grain are thrown into the grave and after covering the dead body with salt the grave is filled up with earth and stones.[6] While burning, the dead body is placed on the funeral pile with its head to the north and feet towards the south. *Tulsi* wood, sandal wood and *Bel* wood are kept on the pile before placing [illegible]

Ráo Saheb She[illegible]ke, Kolhapur.

[2] School Master, Banka[illegible], Ratnágiri.

[3] School Master, Ubhádánda, Ratnág[illegible].

[4] School Master, Band[illegible]a[illegible]e, Ratnag[illegible].

[5] School Master, Poladpur, Kolaba.

[6] School Master, Ibhrampur, Ratnág[illegible].

the dead body over it. Cocoanuts and camphor cakes are placed on the body, and it is set on fire. Among the Lingáyats and Gosávis the dead are buried. Before burying, the Lingáyats have to take a written order from their priest, the Ayya or Jangam. The paper is then tied to the neck of the deceased, and the body is placed in a bag made of new cloth, the head being allowed to remain out of the bag. *Bhasma* or ashes, salt and camphor are also put into the bag along with the corpse, which is then buried. The Jangam repeats *mantras* when the body is in the grave. No such written order is necessary for the burial of Gosávis. A cocoanut is broken on the head of the corpse at the time of burying it. Among high class Hindus the corpse is carried to the funeral ground in a bier made of bamboos. Among the Lingáyats a gaily dressed frame called *Makhar* is prepared on the bier, and the body is dressed with clothes and head dress and seated in the *Makhar*. Some of them carry the dead body in a bag made of blanket. There is a custom of keeping foot-prints on the spot where a *Sanyási* is buried, and they are daily worshipped by the people.[1] Among the Káthawatis of Thána and Kolába districts the dead body is first buried, and after a few days the skeleton is taken out of the grave and then burnt as usual.[2] Among the high class Hindus the moustaches are shaved at the death of parents paternal uncle and elder brother. Among the Shudras it is not necessary to shave.[3] Persons who have lost their parents have to perform certain funeral rites or *Shráddhas* when they visit holy places such as Benáres, Prayág, Ayodhya and Násik, and they have to shave their moustaches at all these places before performing the funeral rites.[4] Moustaches are also shaved as a penance for certain sins. The *Agnihotri*, i.e., one who preserves perpetual fire in his house for worship, has to get himself shaved every fortnight.[5]

Among high class Hindus boiled rice is daily offered to the dead after a portion has been thrown into the fire, the remainder being given to the crows. The portion thrown in the fire is called *Vaishvadev*, and that which is given to the crows is called *Kágwás*. Among other Hindus it is given on the last day of *Bhádrapada* and on the date of the father's death, annually.[6] Oblations of boiled rice are given to the dead every day, on the last day of the Hindu calendar month, on the date of a person's death every month, on the same date of the dark half of *Bhádrapada* every year. These oblations are put out of the house before taking the meals. It is believed that the ancestors come down in the form of crows to partake of these offerings.[7] Oblations of cooked food are also offered to a cow, and considered thus to be received by the dead. They are especially given to the crows annually in the dark half of *Bhádrapada* on the date of the deceased's death.[8] After the corpse has been carried to the funeral ground, an oil lamp containing one cotton wick is kept on the spot where the deceased expired. The flame of the lamp is directed towards the south as it is believed that the soul goes to heaven by the south. A ball of boiled rice and a little quantity of water or milk is kept daily for the first ten days near the lamp while repeating the name of the deceased and of the *gotra* to which it belonged. The lamp is taken out of the house on the 11th day.[9]

Hindus believe that impurity attaches to all the things in the house in consequence of the death of a person in that house. All those things which can be purified by washing are washed and taken back, while things like

1 Ráo Sáheb Shelke, Kolhápur.
2 School Master, Mokhade, Thána.
3 School Master, Mitbáv, Ratnágiri.
4 Ráo Sáheb Shelke, Kolhápur.
5 School Master, Khed, Ratnágiri.
6 School Master, Kelwa-Máhim, Thána.
7 School Master, Ubhádánda, Ratnágiri.
8 School Master, Devgad, Ratnágiri.
9 Ráo Sáheb Shelke, Kolhápur.

earthen pots cooked food etc are thrown away special care being taken to break these pots so that they may not be used again. Even the walls of the house are white washed [1] The earthen pots that are required for the funeral rites of the dead are all broken One which is required for holding water to bathe the corpse is broken when the body is carried to the funeral ground Of the rest one is broken at the funeral p l after th so l as pa sed three rou d the p le w th an earthen es l filled with water It s b l e e l that b r ls and animals dr k ng water ut f these ess ls wo ld be nfect d b d sease a l th s s th reason wh th se pots are broken The our ners who use earthen ves els d r ng the mo r n ng break the at the end of th mourn ng period [2] Among the Agr s of Chaul n th Kolaba D tr ct all arth n ves els n the house are broken on the ele enth d y after a d ath n the fa n ly th ch ef reason as gn d for th s act be ng that the w sh s an l des res of the l ceas l m ght lurk n the earthen es els and ca se trouble to the nmates of the house [3]

All the members of the fam l of the dea l ha e to obser e mourn ng for ten days They are pur fi l on the ele enth day after tak ng a bath and s pp ng *Panchgavya* or th fi e pro ducts of the cow The son of the dead person r ne who performs the fu ral r tes of the dea l is pur fied on th twelfth day aft r comp l t ng the r tes f *Sap n l* A an m urn ng loes t t ch th s wh are not in m urn ng It a y body to ch s l n bath f then have t ken a b th The so of the l ce e l or in the ab e ce of a son any n al m mb r b lo g ng t th fam ly s e t t d to p rfor a the funeral r t s of the l a l The s r tes are performed dur g the first tw l e d ys beg nn ng from the first lay or from the 3rd 5th th r the 9th O e wh perf rm s th s r tes has t sl p o th grou l dur ng th se twelve days A person hear ng of the death of a member of h s fam ly with n the first t n days from the date of the death becomes free from that mourn ng on the ele enth day If he h ppens to h ar t w th n one month of the death he has to obser e t for three days and aft r one month he has to observe it for one d y only [4] The son or one wh p rfor s th funeral r tes of th leceased has to sleep o the ground an l h s to take h s meals only one a d y t ll th end of the 13th day He tak s h s b th n cold water Sweet th ngs ar not prepared n th hou e dur ng th d ys of mour ing Dur ng the per o l of mo rn g e ry morn ng a Br h n n co nes to the mourner s house and rec tes som pa ages f o th *Ga u l Purana* wh ch r l tes t th tat of th soul aft r d ath O th el nth d y th house is besme r d th cow dung an l cow s ur n s spr kl d the hou All the clothes are washed Mourn ng ot bser ed n the cas t a d ath of a *Sanyas* an l th Linga ats d not obser e any k n l of mo rn ng

The broth r of the d e ased h s so g r d so a d all the m mbers belong ng to th fam ly ha e to ob r th n ur g for ten d ys Th marr d d ghter of th l cease l h s to obs r e t for th ee d ys F rom the f fth or s xth generat on th s n tau l t s obs r ed for th r or on d y on y I ca e f th death of a w f s p r nts the hu band has to ob rv mourn ng for three days D r g the u n n d ys peopl t not worsh p the gods or go to the te pl s Milk is als p h b ted d r ng th mourn ng p r o l The mour rs ar ot t to ch any body except the m bers f th r fam ly

On the th rteenth d y the s s and other m mb rs of the fam ly ar tak o t to t th temp l f a y d ty b y the peop le a s mbl l

[1] Shoo Mas e Ubhádánd Ra nág
[2] S hoo Mas e Chow Koláb
[3] Ráo Sáheb She ke Ko hápu
[4] Ha S eb She ke Ko nápu
[5] Sc ool Mas er Ubhádánda Ra nág ri
[6] S hoo Ma e M bav Ra nág ri
[7] S ho Ma e Va aaje Ko ába

for the purpose. It is believed that after going to the temple on the 13th day, the sons and the other members of the family are at liberty to go out of the house [1]

At Kolhápur it is believed that the deities Etalái and Kálkái of the Konkan districts keep with them evil spirits as their servants. These servant spirits obey the orders of these deities. Some people in this district go to the temples of these deities and request them to lend them the services of these spirit servants. It is considered very lucky to secure the help of these spirits. The temple ministrant then requests the deity to give a *Kaul* or omen. For this purpose, the temple ministrant calls on the deity to enter his body, and when he is possessed by the spirit of the deity, he allows the applicant to take with him one of the deity's servants for a fixed period. The Gurav, or the ministrant, then explains to the person the period for which the spirit servant is given, and the amount of the annual tribute required to be given to the deity for the use of her servant. He also gives him a cocoanut and sacred ashes. The applicant then returns home, believing that the spirit servant will follow him, and from that time he prospers. This spirit servant is called *Chetuk*, and it can be seen only by the person in whose charge it is given by the Gurav.[2]

At Achare in the Ratnágiri District, the spirit of a Bráhman well versed in the *Vedas* is called Mahápurusha and it is said to be benevolent. It haunts *Pipal* and *Umbar* trees.[3]

At Murbád in the Thána District, the spirit known as Vetál, the king of evil spirits, is considered to be benevolent.[4]

The spirits known as Mahápurush haunts the *Pipal* and *Umbar* trees. Avagat the ghost of a widow haunts the *Avali* (Phyllanthus emblica) tree. Alavant, the ghost of a woman dying at childbirth or during her menses, lives in the *Nágchámpa*, *Surang* and the *Kájra* trees. Devachár, Sambandh, Munja, Zoting, Khavis and Khápra reside in trees and plants.[5]

The people of Kolhápur believe that the spirits known as Bramhasambandh, Brahma Rákshasa, and Khavis reside in trees.[6]

The spirits known as Devchár and Chálegat are considered to be the special protectors of crops and cattle.[7]

The people of Ubhádánda in the Ratnágiri District believe that the village deities and the Devachárs are the special protectors of crops and cattle. Offerings of fowls and cocoanuts are made to them annually.[8]

At Kocharc in the Ratnágiri District, the spirit known as Viswáti is believed to be the special protector of crops and cattle.[9]

The people of the Kolába District consider that the spirits known as Mhashya, Khavis, and Bándav are the protectors of crops and cattle.[10]

At Dahánu in the Thána District, the spirit Cheda is believed to be the guardian of crops and cattle.[11]

The people of Kolhápur believe that the deities of the fields protect the crops and cattle. Those who are in possession of the *Chetuk*, or the servant spirit, are sure to find their crops and cattle protected by this servant spirit.[12]

Evil spirits are not usually invoked to frighten children, but occasionally the names of goblins such as Bágulbáwa, Bowáji, Gosávi etc. are mentioned to scare them.[13]

1 School Master, Málád, Thána.
2 Ráo Sáheb Shelke, Kolhápur.
3 School Master, Achare, Ratnágiri.
4 School Master, Murbád, Thána.
5 School Master, Achare, Ratnágiri
6 Ráo Sáheb Shelke, Kolhápur.
7 School Master, Fonde, Ratnágiri.
8 Sohool Master, Ubhádánda, Ratnágiri.
9 School Master, Kochare, Ratnágiri.
10 School Master Varsai, Kolába.
11 School Master, Dahánu, Thána.
12 Ráo Sáheb Shelke, Kolhápur.
13 School Master, Achare, Ratnágiri.

CHAPTER VII

TREE AND SERPENT WORSHIP

Groves of mango trees are considered to be sacred as they have a pleasing appearance and afford grateful shelter against the heat of the day It is a general belief among Hindus that trees from which such pleasure and protection are derived must naturally be the abode of the gods. There are many such groves in Satara During the spring season people go to these groves and worship the trees The Hindus have a general prejudice against cutting living trees which yield fruits, and it is considered specially inauspicious to cut the following trees —

Umbar, *Vad* or Banian tree, *Pipal*, *Saundad* or *Shami*, *Palas*, *Bel*, *Rui*, *Avali* and the *Tulsi* plant for it is believed that these trees are the abode of deities, *e g* the god Dattatraya resides under the *Umbar* tree, the goddess Parvati on the Banian tree, and the god Vishnu resides near the *Tulsi* plant The god Brahma, the creator of the world, is found in the *Pipal* tree The plantain tree is also considered to be sacred While gathering a bunch of plantains, the tree is first cut before the bunch It is considered inauspicious to gather the bunch without so doing [1]

There are certain groves at Ubhadanda in the Vengurla taluka of the Ratnagiri District which are supposed to be haunted by *Devachars*, and are therefore not cut by the people [2]

The people of Ibhrampur in the Chiplun taluka consider it inauspicious to cut the *Vad* and *Pipal* trees of which the thread ceremonies have been performed. After the thread ceremony of these trees is over a stone platform is raised around them [3]

At Fonde in the Devgad taluka it is considered inauspicious to cut the trees and the groves that surround the temple of a village deity, for they are believed to belong to that deity [4]

At Padghe in the Thana District the trees which are supposed to have been haunted by evil spirits such as *Samandh*, *Munja Devachar* etc are not generally cut by the people through fear of these spirits. When any tree is cut down the custom is to keep a stone at the root of the tree in order that the place may no longer be affected or haunted by the spirit in the tree [5] There are certain families who do not burn *Pipal*, *Khair* or *Shirani* wood They believe that the burning of these trees causes harm to their families It is said that the burning of the *Apta* tree causes the breeding of the insect known as *Gochadi* i e the cattle or dog louse [6]

There is an *Audumbar* tree of the god Dattatraya at Bhillawadi and a big Banian tree near the *math* of the Lingayat *swámi* named Kadappa near Kolhapur which are worshipped by the people of the neighbouring villages. The *Saundad* tree better known as *Shami*, is worshipped once a year on the *Dasara* the 10th day of the bright half of *Ashwin* (October) It is said that Rama the seventh incarnation of Vishnu kept his arms on the *Shami* tree during his fourteen years exile and took them back again when he marched upon Lanka or Ceylon to kill Rawan the demon king of Ceylon While going to Lanka he bowed to the *Shami* tree and as he was successful in his undertaking the Marathas used to start for a campaign on the

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1 Rāo Sāheb Shelke, Kolhāpur
2 School Master, Ibhrāmpur, Ratnāgiri.
3 School Master, Padghe Thāna.
4 School Master, Ubhādānda, Ratnāgiri.
5 School Master, Fonde, Ratnāgiri.
6 School Master, Da gaon, Thāna.

Dasara day after worshipping the *Shami* tree, and distributing its leaves among their friends calling it *Suvarn* or gold. This is said to be the origin of the festival of *Dasara*. A species of the tamarind tree called *Gorakh Chinch* is said to be connected with the Hindu saint Gorakhnáth. For this reason this tree is worshipped by the people. A great fair is held every year at Battis Shirále in the Satára District, which is situated at a distance of about ten miles from Kolhápur.[1]

The *Pipal*, the *Umbar*, the *Vad* or Banian tree, and the *Tulsi* plant are worshipped by Hindus in general. The *Apta* tree is worshipped by Hindus on the *Dasara* day, and its leaves are distributed under the name of *sone*, or gold, among their friends and relatives.[2]

At Medhe in the Roha taluka of the Kolába District, there is a tree *Vehala* (Beleric myrobalan) which is believed to be connected with the local deity Mhasoba. It is considered to be a sacred tree, and nobody dares to cut it or to touch it with the feet.[3]

At Shirgáon in the Máhim taluka of the Thána District there is a *Ránjani* tree on the bank of a tank called Khambále, which is said to be connected with the deity Brahma; and therefore no branch of that tree is cut by the people. It is considered harmful to cut the tree.[4]

At Gánagápur in the Kolhápur District, there is a *Vad* tree connected with the saint Kabir. It is called *Kabirvad*. There is also an *Audumbar* tree connected with the god Dattátraya, and known as *Dattátraya Audumbar*.[5]

The *Umbar*, *Pipal*, *Vad*, and the *Tulsi* plant are considered to be sacred, and are respected by Hindus. The following are some of the legends about their sacredness.

Umbar—When the god Vishnu in his fourth incarnation, called Narsinh, i.e. half man and half lion, tore into pieces the body of the demon named Hiranyakashipu with his claws, he felt a burning sensation of the poison from the body of that demon, which was assuaged by thrusting his hands into the trunk of the *Umbar* or *Audumbar* tree.[6]

In order that they may get the auspicious sight of a deity early in the morning, Hindus generally plant the *Umbar* and *Tulsi* trees in front of their houses, and worship them daily. The juice of the root of the *Umbar* has a cooling effect, and hence it is freely used in cases of measles or itch. Its sap is also used as medicine for swellings. It is very pleasant to sit under the shade of this tree, and as it is believed that the god Dattátraya resides beneath this tree, it is held very sacred by the Hindus.[7]

Pipal—The *Pipal* tree is considered very sacred because it is believed that the god Brahma resides in the roots, the god Vishnu in the trunk, and the god Shiva on the top of this tree. Persons who make a particular vow or have any objects to be fulfilled worship the *Pipal* tree, and walk round it several times every day.[8] The evil spirits *Sambandh*, *Devachár*, *Munja*, and *Vetál* haunt the *Pipal* tree. These spirits are considered to be the servants of the god Shiva. It is also believed that persons who worship and walk round this tree daily are not affected by those spirits. The *Pipal* tree is specially worshipped at dawn on Saturday as it is considered that the gods Brahma, Vishnu, and Mahesh or Shiva happen to be there at that time.[9]

1 Ráo Sáheb Shelke, Kolhápur.
2 School Master, Shiravade, Ratnágiri.
3 School Master, Medhe, Kolába.
4 School Master, Shirgaon, Thána.
5 School Master, Umele, Thána.
6 School Master, Fonde, Ratnágiri.
7 Ráo Sáheb Shelke, Kolhápur.
8 Ráo Sáheb Shelke, Kolhápur.
9 School Master, Ubhádánda, Ratnágiri.

Lal or the Banyan tree—A p e a d S t awan led f snakebt nd r th *Lal* tree. H s w fe r m d s tr l s r chaste and dutiful, requested Y a the god of Death and succeeded n s c r g fr l m th l f of her h sb nd S t a. As the p e Satyaw n returned fro th j s of l th under th *Lad* tr e th s tree was p c ll worsh pp d l n l t s th r fore l l ed that Savtr l s ever s nce th n bee r t an lle for the practice of worsh pp g the *Lal* tree be won n for th purpose of se ur g long l fe to the r h nds.[1] It s l o l l e l that the god V shnu takes sh lt r u d r the *Lal* at th t me of the ge r l d s ructo of th world. The wor h p f th s tree s s m lar to th t of the oth r de t es nd wom n t ke t rns around t at th clo e of th orsh p r *puja*.

The *T ls* pl nt wor h pp d l y l y th H dus g ner l nd m n p rt cular l y k p ng the pl nt n r th r houses. The god V hnu is orsh pp d p rt cul rl l the l f f th s plant. *The T ls* pl nt s co l r l by th p ople to r pr s nt the godd ss Lax th w f of V shnu. H lu wome w ll n t t k the r me ls bef r orsh pp ng th *T ls* pl t l l m th n r ng. It s also sa d that th god V shnu l s e g l th n a nat o e ll l Kr hna l d lo d Vrunda th w f f a l mon. Aft r her l ath sh w s bur t l t o l r furn ng ground th r gr w the *T ls* pl nt. As Kr shna lo l Vr nd r l rl l beg n to love th s pl t nl l nce the mage of Bal Kr shna or th god V hnu is rr d t th s plant ery ye r on th 12th l y of th br ght half of *Kartik* (N v mb r).[2] As it s also bel e l th t th god V shnu res l s th *Tuls* pl nt th worsh p f th pl nt s equ val t t the worsh p of th god V hnu.[3]

Ie l s the al o n nt o d tr s th *Palas* (Butea frondosa), th *Bel* a tree s cr l to god S va and the *Sham* (Pros p is sp c gera) a tr s cr l to god G p t th a of Sh a are co l red to l l lv l the H nd s.[3]

Ac n e a H l f e s p r l h s l t l s t r w s n d s t m rr a th rd t l hr t rr l t a *Tu* pl n lth t th act all r l. H s cer ng th th l p l e l r l ns n th r l a r ge Aft r th s c rr g th *T u* pl t e l w l b l n l th s th marr g th th th r l l r l e d r l t b t l rr ge. H marr ge w th the *T u* pl t l s l a l pl ed th bel f th t th th rl w f r t l u f th p ri f f l c sed l t r th *T u* pl.

Wh n a gr l l r l r t th nau p ous pl t l cl l r l t l r l sh l sl s fr t rr l n tre r n rt p t n l t u t th l l pr s *H* rr ag th th th p l s l l *K n bla* *la* e th po v l l g l s l l l th t l l r g p t l l rt l r l sh l s n l l H d g r p ss at l l t w l l s l

An g th l r l s th H D s tr t[6] *n po r* a ll t r w g l po r s fr rr l t *H* pl nl th t l w F p l w l w s ll l p *l la ane* H g l w l w g l r l g r lly p rf r lat g nd l r ll g It s n r p rf r l th l A w l s wh l s r n rr l e t l p rt n y n p r n l as rrlage e[6]

At A k l th l at g r D str ct th re is t n g the l w l ss H nd s f n w n wh l l s l s th r s c l l nd n l w l s t marr for th th r l t first m rr g t e k e a th k s th c k p l r arms at the t m of l r rr ge w th th th r l l a l l.[6]

Persons wh l ve no ch ldren m ke a vow t Kh nd l a at Jejur that th first born m le or f mal sh ll be off red to h m. The fem l s offer d n fulfilment of su h vows are call d

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[1] R o S heb She e Ko pu
[2] S hool Ma e Dahánu Thána
[3] School Master De gad Ra nág
[4] School Ma er Khopo Kol ba
[5] School Mas e M ba Ratnagir
[6] School Ma er Ubhád da, Ratnág
[7] chool Ma e M bav Ratnág
[8] School Mas er P wan Thá a.
[9] School Mas er Vanka l Rat ág r.

Muralis. They are married to the god Khandoba, and have to earn their livelihood by begging in villages. A male child thus offered to the god is called a *Vághya*.[1]

There is a custom of offering children to the deities Yallamma and Khandoba in fulfilment of vows made in order to get a child. The child is taken to the temple of these deities, accompanied with music. The temple ministrant asks the child to stand on a wooden board on a heap of rice in front of the deity, and puts into its hands a *paradi*—a flat basket of bamboo, tying to its neck the *darshana* of the deity. A female child is married to the dagger—*Katyár*—of the deity. When once this ceremony has been performed, parents abandon their rights to such children. When these children come of age, the males can marry but the females cannot. The latter earns her livelihood begging *jogava* in the name of the goddess Amba with a *paradi* in her hand. A male child offered to the goddess Yallamma is called *jogata*, and a female, *jogatin*. Children dedicated to the goddess Máyáka are called *Jogi* and *Jogin*. Children offered to *Firangái* and *Ambábái* are called *Bhutya* (male) and *Bhutin* (female).[2]

In the Konkan districts there is a class of women known as Bhávinis who are said to be married to *Khanjir*, *i.e.*, a dagger belonging to the god. They are also called *deva yoshita*, *i.e.*, prostitutes offered to the god. They have no caste of their own. They retain the name of the caste to which they originally belonged, such as Maráthe Bhávini, Bhandári Bhávini, Sutár Bhavini, etc. The following account is given of the origin of the sect of Bhávinis. A woman wishing to abandon her husband goes to the temple of a village deity at night, and in presence of the people assembled in that temple she takes oil from the lamp burning in the temple, and pours it upon her head. This process is called *Deval righane*, *i.e.*, to enter into the service of the temple. After she has poured sweet oil from the lamp upon her head, she has no further connection with her husband. She becomes the maid servant of the temple, and is free to behave as she likes. Daughters of such Bhávinis who do not wish to marry, undergo the process of *shesa bharane*, and follow the occupation of their mothers. The sons of the Bhávinis have an equal right to the property of their mother, but any daughter who marries a lawful husband loses her share in the property of her mother. A Devali follows the occupation of blowing the horn or cornet, and is entitled to hold the torches in the marriage ceremonies of the people in the village. Many of them learn the art of playing upon the tabour—*mrudunga*—and are useful to *Kathekaris*. *i.e.*, those who recite legends of the gods with music and singing. Some of them become farmers while others are unoccupied.

Bhávinis follow the occupation of a maid-servant in the temple, but their real occupation is that of public women. They are not scorned by the public. On the contrary, they are required to be present at the time of a marriage to tie the marriage-string—*Mangalsutra*—of a bride, for they are supposed to enjoy perpetual unwidowhood—'*Janma suwásini*.' Some of the houses of Bhávinis become the favourite resorts of gamblers and vagabonds. In the absence of a daughter, a Bhávini purchases a girl from a harlot, and adopts her as her daughter to carry on her profession.[3]

Snakes are believed to be the step-brothers of the gods. They reside under the earth and are very powerful. The snake is considered to be very beautiful among creeping animals, and is one of the ornaments of the god Shiva. An image of a snake made of brass is kept in the temple of the god Shiva, and worshipped daily along with the god. There is a custom among the Hindus of worshipping *Nága*, *i.e.*, the cobra, once a year on the *Nága panchami* day, *i.e.*, the fifth day of the bright half of *Shráwan* (August). Images of snakes are drawn with sandalpaste on a wooden board or on the walls of houses,

[1] School Master, Palshet, Ratnágiri.
[2] Ráo Sáheb Shelke, Kolhápur.
[3] School Master, Kálshe, Ratnágiri.

and worshipped by Hindu women on this day *Durva* grass, sacred to Ganpati, parched rice *lahya*, legumes *kadadan*, and milk are offered to this image. Some people go to the snakes abode *Varul*—an ant-hill—on this day to worship the snake itself, if they happen to catch sight of it [1]

It is said that at Battisa Shirale in the Belgaum District the real *Nága* comes out of its abode below the earth on this day, and is worshipped by the people Milk and *lahya*, parched rice, are put outside the house at night on this day with the intention that they may be consumed by a snake Hindus do not dig or plough the earth on *Naga panchami* day Even vegetables are not cut and fried on this day by some people [2]

Earthen images of snakes are worshipped by some people in the Konkan districts on the *Nága panchami* day. The *Naga* is considered to be a Brahman by caste, and it is believed that the family of the person who kills a snake becomes extinct The cobra being considered a Brahman, its dead body is adorned with the *janave* and then burnt as that of a human being A copper coin is also thrown into its funeral pile [3]

At certain villages in the Deccan a big earthen image of a snake is consecrated in a public place on the *Nága panchami* day, and worshipped by Hindus in general Women sing their songs in circles before this image while men perform *tamashás* by its side In fact, the day is enjoyed by the people as a holiday The snake is removed next day, and an idol in the form of a man made of mud is seated in its place This idol is called Shirálshet, who is said once to have been a king and to have ruled over this earth for one and one-fourths of a *ghataka*, i e, for half an hour only This day is observed as a day of rejoicing by the people [4]

The names of the snake deities are Takshaka, Vasuki and Shesha Their shrines are at Kolhapur, Nagothane, Prayaga Nagdevachi Wadi and Subramhanya A great fair is held every year at Battisa Shirale on the *Naga panchami* day [4]

There is a shrine of a snake deity at Savantwadi The management of the shrine is in the hands of the State officials It is believed that a real snake resides therein [5]

There is a shrine of a snake deity at Awas in the Alibag taluka of the Kolaba District, where a great fair is held every year on the 14th day of the bright half of *Kartik* (November) It is said that persons suffering from snakebites recover when taken in time to this temple [6]

It is said that a covetous person who acquires great wealth during his life-time and dies without enjoying it, or without issue, becomes a snake after death and guards his buried treasures At Kolhapur there was a *Sawkar*—money-lender—named Kodulkar who is said to have become a snake, and to guard his treasures In the village of Kailava in the Panhala petha of the Kolhapur District there is a snake in the house of a Kulkarni, who scares away those who try to enter the storehouse of the Kulkarni [7]

It is a general belief among the Hindus that snakes guard treasures. It is said that there are certain places guarded by snakes in Goa territory Persons who were compelled to abandon Portuguese territory owing to religious persecutions at the hands of the Portuguese buried their treasures beneath the ground Those who died during exile are said to have become *bhuts* or ghosts, and it is believed that they guard their buried treasures in the form of snakes [8]

The Hindus generally believe that the snakes who guard buried treasures do not allow any one to go near them The snake frightens those who try to approach, but when he wishes

[1] School Master, Mutbáv, Ratnagiri

[2] School Master, Kálshe Ratnágiri

[3] School Master, Khopoli, Kolába

[4] Ráo Saheb Shelke, Kolhapur

[5] School Master, Pendur, Ratnágiri

[6] School Master, Apte, Panwel, Kolába

[7] Ráo Sáheb Shelke, Kolhápur

[8] School Master, Ubhádánda, Ratnágiri

begins to speak through the victim The sorcerer enquires what the snake wants The snake gives reasons for biting the person. When any thing thus asked for by the snake is offered, the victim comes to his senses, and is cured There are many witnesses to the above fact [1]

At Mitbav in the Ratnagiri District chickens numbering from twenty to twenty-five are applied to the wound caused by the snakebite A chicken has the power of drawing out the poison from the body through the wound, but this causes the death of the chicken. The remedy above described is sure to be successful if it is tried within three hours of the person being bitten There are several other medicines which act on the snakebite, but they must be given very promptly There are some men in this village who give charmed water for snake or any other bites. Many persons suffering from snakebite have been cured by the use of *mantras* and charmed water [2]

Water from the tanks of Vetavare in the Savantwadi State and Manjare in Goa territory is generally used as medicine for snakebite It is believed that by the power of *mantras* a snake can be prevented from entering or leaving a particular area This process is called '*sarpa bândhane*' There are some sorcerers who can draw snakes out of their holes by the use of their *mantras*, and carry them away without touching them with their hands.[6]

At Adivare, in the Rajapur taluka, roots of certain herbs are mixed in water and applied to the wound caused by the snakebite, and given to the sufferer to drink [4]

At Naringre in the Ratnágiri District, persons suffering from snakebite are given the juice of *Kadulimb* leaves, and are kept in the temple of Hanuman The feet of the deity are washed with holy water, and the water is given to the victim to drink [3]

A snake is believed to have a white jewel or *mani* in its head, and it loses its life when this jewel is removed This jewel has the power of drawing out the poison of snakebite When it is applied to the wound it becomes green but when kept in milk for sometime, it loses its greenness and reverts to its usual white colour It gives out to the milk all the poison that has been absorbed from the wound and the milk becomes green This jewel can be used several times as an absorbent of the poison of snakebite The green milk must be buried under ground, so that it may not be used again by any one else [6]

It is believed that an old snake having long hair on its body has a jewel in its head This jewel is compared with the colours of a rainbow The snake can take this jewel from its head at night, and search for food in its lustre Such snakes never come near the habitation of human beings, but always reside in the depth of the jungle This species of snake is called *Deva Sarpa*, i e, a snake belonging to a deity It is related that a snake was born of a woman in the Kinkar's house at Tardal in the Sangli State, and another one in the Gabale's house at Kolhápur [7]

[1] Ráo Sáheb Shelke, Kolhápur
[2] School Master, Mitbáv, Ratnágiri.
[3] School Master, Ubhádánda, Ratnágiri
[4] School Master, Adivare, Ratnágiri.
[5] School Master, Náringre, Ratnágiri.
[6] School Master, Kálshe, Ratnágiri.
[7] Rao Sáheb Shelke, Kolhápur.

CHAPTER VIII.

TOTEMISM AND FETISHISM.

The worship of totems, or *Devaks*, prevails among Hindus in Western India. The term *Devak* is applied to the deity or deities worshipped at the beginning of a thread or a marriage ceremony. The ceremony is as follows: A small quantity of rice is put into a winnowing fan, and with it six small sticks of the *Umbar* tree, each covered with mango leaves and cotton thread. These are worshipped as deities. Near the winnowing fan is kept an earthen or copper vessel filled with rice, turmeric, red powder, betelnuts, sweet balls made of wheat flour, ghi and sugar; and on the top of the vessel is a small sprig of mango and a cocoanut covered with cotton thread. This vessel is also worshipped as a deity, and offerings of sweet eatables are made to it. After the worship of this vessel, the regular ceremony of *Punyáhavachana* is performed. Twenty-seven *Mátrikás*, or village and local deities, represented by betelnuts are consecrated in a new winnowing fan or a bamboo basket. Seven *Mátrikás* are made of mango leaves, six of which contain *durva* grass, and the seventh *darbha* grass. Each of them is bound with a raw cotton thread separately. They are worshipped along with a *Kalasha* or a copper *lota* as mentioned above. This copper *lota* is filled with rice, betelnuts, turmeric, etc., a sprig of mango leaves is placed on the *lota*, and a cocoanut is put over it. The *lota* is also bound with a cotton thread. Sandalpaste, rice, flowers, and *durva* grass are required for its worship. An oil lamp called *Arati* is waved round the *devak*, the parents, and the boy or the girl whose thread or marriage ceremony is to be performed. A *Suwásini* is called and requested to wave this *Arati*, and the silver coin which is put into the *Arati* by the parents is taken by her. The father takes the winnowing fan and the mother takes the *Kalasha*, and they are carried from the *mandap* to the *devak* consecrated in the house. A lighted lamp is kept continually burning near this *devak* till the completion of the ceremony. After completion of the thread or marriage ceremony the *devak* is again worshipped, and the ceremony comes to an end. The deity in the *devak* is requested to depart on the second or the fourth day from the date of its consecration. No mourning is observed during the period the *devak* remains installed in the house.

Among Maráthás and many of the lower classes in the Ratnágiri District the branch of a *Vad*, *Kadamba*, mango, or an *Apta* tree is worshipped as their *devak* or *kul*.[1]

Some Maráthás have a sword or a dagger as their *devak*, which is worshipped by them before commencing the ritual of the marriage ceremony.[2]

The family known as Ráne at Náringre in the Davagad taluka of the Ratnágiri District, and the families known as Gadakari and Jádhava at Málwan, consider the *Vad* or Banian tree as their *devak*, and do not make use of its leaves. In the same manner, some people consider the *Kadamba* tree sacred to their family.[3]

There are some people among the Hindus in Western India whose surnames are derived from the names of animals and plants, such as *Boke, Lándage, Wágh, Dukre, Káwale, Garud More, Mhase, Rede, Keer, Popat, Ghode, Shelár, Gáyatonde, Wághmáre, Shálunke, Bhende, Padwal, Wálke, Apte, Ambekar, Pimpalkhare, Kelkar* and *Kálke*.

The Hindus believe that a cow, a horse, and an elephant are sacred animals. The cow is treated with special respect by the Hindus

[1] School Master, Adivare, Ratnágiri.
[2] School Master, Kálshe, Ratnágiri.
[3] School Master, Achare, Ratnágiri.

in general, and the bull by the Lingayats and others The milk, the urine, and the dung of a cow are used as medicines, and they are also given as offerings to the god in sacrifices

The Shelar family considers the sheep as their *devak*, and they do not eat the flesh of a sheep The Shalunke family respects the *Shalunki* or sparrow People belonging to the More family do not eat the flesh of a peacock as they consider it to be their *devak* [1]

The Bhandaris whose surname is Padwal do not eat the vegetable of a snake-gourd or *Padwal* [2]

Hindus do not eat the flesh of the animal respected by them, and those who offer any fruit to their *guru* as a token of respect do not eat that fruit in future Some Hindus do not eat onions, garlic and the fruit of a palm tree The fruit of a tree believed to be the *devak* of a family is not eaten by the members of that family

The families of Rava and Rane do not take their food on the leaf of a *Vad* or Banian tree as they consider it to be their *devak* [3]

There are some Hindu families in the Kolaba District who believe that their *kul* or totem consists of the tortoise and the goat, and they do not eat the flesh of such animals A certain community of the *Vaishyas* or traders known as Swar believe that a jack tree or *Phanas* is their *kul*, and they do not use the leaves of that tree [4]

It is believed among the Hindus that the deity *Satwai* protects children for the first three months from their birth The deity is worshipped on the fifth day from the birth of a child, and if there occurs any omission or error in the worship of that deity, the child begins to cry, or does not keep good health. On such occasions the parents of the child make certain vows to the deity, and if the child recovers, the parents go to a jungle, and collect seven small stones They then besmear the stones with red lead and oil, and worship them along with a she goat in the manner in which the vow was promised to be fulfilled [5]

The horse is connected with the worship of the god Khandoba because this animal is sacred to that deity being his favourite vehicle For this reason all the devotees or *Bhaktas* of Khandoba take care to worship the horse in order that its master, the god Khandoba, may be pleased with them

It is well known that the cow is considered as most sacred of all the animals by the Hindus, and the reason assigned for this special veneration is that all the deities dwell in the cow

The *Nandi*, or a bullock made of stone consecrated in front of the temple of Shiva the *Vagh* or a tiger at the temple of a goddess and cows and dogs in the temple of Dattatraya are worshipped by the Hindus

The mouse, being the vehicle of Ganpati the god of wisdom, is worshipped by the people along with that god

In the Konkan cattle are worshipped by the Hindus on the first day of *Kartika*, and they are made to pass over fire

The mountains having caves and temples of deities are generally worshipped by the Hindus The Abucha Pahad the Girnar, the Panchmadhi, the Brahmagiri, the Sahyadri, the Fungar, the Jivdancha *dongar*, the Munja *dongar* at Junnar, the Tugabaicha *dongar*, the Ganesh Lene, and the Shivabai are the principal holy mountains in the Bombay Presidency

Mount Abu, known as the Abucha Pahad is believed to be very sacred, and many Hindus go on a pilgrimage to that mountain.

Hills are worshipped at Ganpati Pule and Chaul At Pule there is a temple of the god Ganpati, the son of Shiva and at Chaul in the Kolába District there is a temple of the god Dattatraya

[1] School Master, Anjarle, Ratnágiri
[2] School Master, Achare, Ratnágiri
[3] School Master, Fonde, Ratnágiri
[4] School Master, Chauk, Kolaba
[5] Ráo Sáheb Shelke, Kolhápur

The place which produces sound when water is poured over it is considered to be holy, and is worshipped by the people.

In the Deccan, hills are worshipped by the people on the *Narak chaturdashi* day in *Dipawáli*, 14th day of the dark half of *Ashwin* (October). The legend of this worship is that the god Shri Krishna lifted the Govardhan mountain on this day, and protected the people of this world. A hill made of cowdung is worshipped at every house on the *Narak chaturdashi* day.[1]

Stones of certain kinds are first considered as one of the deities, or as one of the chief heroes in the family, and then worshipped by the people. Many such stones are found worshipped in the vicinity of any temple.

A stone coming out of the earth with a phallus or *lingam* of Shiva is worshipped by the Hindus. If such a *lingam* lies in a deep jungle, it is worshipped by them at least once a year, and daily, if practicable, in the month of *Adhikamás*, an intercalary month which comes every third year.[2]

The red stones found in the Narmada river represent the god Ganpati, and are worshipped by the people.

A big stone at Phutaka Tembha near Murud in the Ratnágiri District is worshipped by the people, who believe it to be the monkey god Hanumán or Máruti. All the stone images of gods that are called *Swayambhu* or self-existent are nothing but rough stones of peculiar shapes. There are such *swayambhu*—natural-images—at Kelshi and Kolthare in the Ratnágiri District.[3]

There is a big stone at Palshet in the Ratnágiri District which is worshipped as *Kálikádevi.*[4]

Stones are sometimes worshipped by the people in the belief that they are haunted by evil spirits. We have for example a stoen called *Mora Dhonda* lying by the seashore at Málwan in the Ratnágiri District. It is supposed to be haunted by *Devachár.*[5]

The stones which are once consecrated and worshipped as deities have to be continually worshipped, even when perforated. The small round, white stone slab known as *Vishnupada*, which is naturally perforated, is considered to be holy, and is worshipped daily by the Hindus along with the other images of gods. The holes in this slab do not extend right through.[6]

It is considered inauspicious to worship the fractured images of gods, but the perforated black stone called *Sháligrám*, taken from the Gandaki river, is considered very holy, and worshipped by the people. For it is believed to be perforated from its very beginning. Every *Sháligrám* has a hole in it, even when it is in the river.[7]

Broken stones are not worshipped by the people. But the household gods of the Bráhmans and other higher classes which are called the *Pancháyatan*—a collection of five gods—generally consist of five stones with holes in them.[8]

No instances of human sacrifices occur in India in these days, but there are many practices and customs which appear to be the survivals of human sacrifices. These survivals are visible in the offerings of fowls, goats, buffaloes, and fruits like cocoanuts, brinjals, the *Kohále* or pumpkion gourd and others.

Human sacrifices are not practised in these days, but among the Karháda Bráhmans there is a practice of giving poison to animals in order to satisfy their family deity. It is said that they used to kill a Bráhman by giving him poisoned food.

It is believed that the people belonging to the caste of Karháda Bráhmans used to offer human sacrifices to their deity, and therefore nobody relies on a Karháda Bráhman in these

1 Ráo Sáheb Shelke, Kolhápur.
2 School Master, Medhe, Kolába.
3 School Master, Anjarle, Ratnágiri.
4 School Master, Palshet, Ratnágiri.
5 School Master, Kálshe, Ratnágiri.
6 School Master, Mokháde, Thána.
7 Ráo Sáheb Shelke, Kolhápur.
8 School Master, Kálshe, Ratnágiri.

days There is a proverb in Marathi which means that a man can trust even a *Kasai* or a butcher but not a Karhada

As they cannot offer human sacrifices in these days, it is said that during the *Navaratra* holidays, i. e, the first nine days of the bright half of *Ashvin* (October), they offer poisoned food to crows, dogs and other animals [1]

At Kalshe in the Malwan taluka of the Ratnagiri District, the servants of gods, i e, the ministrants or the Bhopis of the temple prick their breast with a knife on the *Dasara* day, and cry out loudly the words '*Koya*' '*Koya*' No blood comes from the breast as the wound is slight This appears to be a survival of human sacrifice [2]

In the Bombay Presidency and more especially in the Konkan districts, fetish stones are generally worshipped for the purpose of averting evil and curing diseases In every village stones are found sacred to spirit deities like Bahiroba, Chedoba, Khandoba, Mhasoba, Zoting Vetal, Jakhai, Kokai Kalkai and others The low class people such as Mahars, Mangs, etc, apply red lead and oil to stones, and call them by one of the above names, and ignorant people are very much afraid of such deities They believe that such deities have control over all the evil spirits or ghosts It is said that the spirit Vetal starts to take a round in a village on the night of the nomoon day of every month, accompanied by all the ghosts When any epidemic prevails in a village, people offer to these fetish stones offerings of eatables, cocoanuts, fowls and goats

There is a stone deity named *Bhavai* at Kokisare in the Bavada State, to whom vows are made by the people to cure diseases As the deity is in the burning ground it is naturally believed that this is the abode of spirits [3]

At Achare, in the Malwan taluka of the Ratnagiri District, the round stones known as *Kshetrapal* are supposed to possess the power of curing diseases, and are also believed to be the abode of spirits [4]

At Adivare, in the Ratnagiri District, there is a stone named *Mahar Purukha* which is worshipped by the people when cattle disease prevails, especially the disease of a large tick or the cattle or dog louse [5]

At Ubhadanda, in the Ratnagiri District there are some stones which are believed to be haunted by Vetal Bhutnath Rawalnath and such other servants of the god Shiva and it is supposed that they have the power of curing epidemic diseases People make vows to these stones when any disease prevails in the locality [6]

The Hindus generally consider as sacred all objects that are the means of their livelihood, and for this reason the oilman worship their oil mill the Brahmans hold in veneration the sacred thread—*Yadnopavit*,—and religious books the goldsmiths consider their fireposts as sacred and do not touch them with their feet In case any one accidently happens to touch them with his foot he apologises and bows to them

It is believed by the Hindus that the broom the winnowing fan, the *payali*—a measure of four *shers*, the *Samai* or sweet-oil lamp, a metal vessel, fire and *Sahan* or the levigating slab should not be touched with foot

The metals gold, silver, and copper, the King's coins jewels and pearls corns, the *Shaligram* stone, the *Ganpati* stone from the Narmada river, conch shell, sacred ashes, elephant tusks, the horns of an wild ox (*Gava*), tiger skin deer skin, milk, curds, ghi, cow's urine, *Bel*, basil leaves or *Tulsi*, cocoanuts, betelnuts, and flowers are considered as sacred by the Hindus and no one will dare to touch them with his foot

School Master, Chawk, Kolaba
[2] School Master, Fonde, Ratnagiri.
[3] School Master, Naringre Ratnagiri
[4] School Master, Kalshe, Ratnagiri
[5] School Master, Achare Ratnagiri
[6] School Master, Ubhadanda, Ratnagiri

Hindus worship annually on the *Dasara* day the arms and all the instruments or implements by which they earn their livelihood. The corn sieve, the winnowing basket, the broom, the rice-pounder, the plough, the *Awuta* or wood bill, and other such implements are worshipped on this day. The agriculturists respect their winnowing fans and corn sieves, and do not touch them with their feet.

In the Kolhápur District all the instruments and implements are worshipped by the people one day previous to the *Dasara* holiday. This worship is called *Khándepujan*. They also worship all agricultural instruments, and tie to them leaves of *Pipal* and mango trees.[1]

A new winnowing fan is considered to be holy by the Hindus. It is filled with rice, fruits, cocoanuts and betelnuts, and a *Khana*—a piece of bodicecloth—is spread over it. It is then worshipped and given to a Bráhman lady in fulfilment of certain vows, or on the occasion of the worship of a Bráhman *Dampatya* or married pair.

The broom is considered to be holy by the Hindus. Red powder—*Kunku*—is applied to a new broom before it is taken into use. It should not be touched with the feet.

At Rewadanda, in the Kolába District, some people worship a wood-bill or *Koyata* on the 6th day from the birth of a child. The rice-pounder, or *Musal*, is worshipped by them as a *devak* at the time of thread and marriage ceremonies.[2]

Fire is considered to be holy among the high class Hindus. It is considered as an angel that conveys the sacrificial offerings from this earth to the gods in heaven. It is considered as one of the Hindu deities, and worshipped daily by high class Hindus. A Bráhman has to worship the fire every day in connection with the ceremony *Vaishwadeva*—oblations of boiled rice and ghi given to the fire. It is also worshipped by the Hindus on special religious occasions.

Fire is worshipped at the time of *Yadnas* or Sacrifices. Sacrifices are of five kinds. They are—

Devayadna, *Bhutayadna* or *Brahmayadna*, *Rishiyadna* or *Atithiyadna*, *Pitruyadna* and *Manushyayadna*. The offerings of rice, ghi, firewood, *Til* or sesamum, *Java* or barley, etc., are made in these *yadnas*. It is also worshipped at the time of *Shrávani* or *Upákarma*—the ceremony of renewing the sacred thread annually in the month of *Shrávan*.[3]

Among the lower classes fire is worshipped on the *Mahálaya* or *Shráddha* day. They throw oblations of food into the fire on that day.

The fire produced by rubbing sticks of the *Pipal* or *Shevari* tree is considered sacred, and it is essentially necessary that the sacred fire required for the *Agnihotra* rites should be produced in the manner described above.

Agnihotra is a perpetual sacred fire preserved in *Agnikunda*, —a hole in the ground for receiving and preserving consecrated fire. A Bráhman, who has to accept the *Agnihotra*, has to preserve in his house the sacred fire day and night after his thread ceremony, and to worship it three times a day after taking his bath. When an *Agnihotri* dies, his body is burnt by the people who prepare fire by rubbing sticks of *Pipal* wood together.[4]

There are some Bráhmans who keep the fire continuously burning in their houses only for *Chátarmás* or four months of the year. The fire which is preserved and worshipped for four months is called "*Smárta Agni*."[5]

[1] Rao Sáheb Shelke, Kolhápur.
[2] School Master, Rewadanda, Kolába.
[3] School Master, Ibhrámpur, Ratnágiri.
[4] School Master, Adivare, Ratnágiri.
[5] School Master, Anjur, Thána.

CHAPTER IX.

ANIMAL WORSHIP.

The following animals, birds and insects are respected by the Hindus —The cow, bullock she-buffalo, horse, elephant, tiger, deer, mouse, goat, ants and alligators, and among the birds the following are held sacred —Peacock, swan, eagle and *kokil* or cuckoo

Of all the animals the cow is considered to be the most sacred by Hindus It is generally worshipped daily in the morning for the whole year, or at least for the *Chaturmas* or four months beginning from the 11th day of the bright half of *Ashadha* to the 11th day of the bright half of the month of *Kartika*, and a special worship is offered to it in the evening on the 12th day of the dark half of *Ashwin* (October)

The cow is believed to be the abode of all the deities and *rishis* It is compared with the earth in its sacredness and it is considered that when it is pleased it is capable of giving everything required for the maintenance of mankind, and for this reason it is styled the *Kama Dhenu* or the giver of desired objects. It is said that a person who walks round the cow at the time of its delivery obtains the *punya* or merit of going round the whole earth The cow is even worshipped by the god Vishnu

The cow is considered next to a mother as little children and the people in general are fed by the milk of a cow Some women among high class Hindus take a vow not to take their meals before worshipping the cow, and when the cow is not available for worship they draw in turmeric white or red powder the cow's foot prints and worship the same At the completion of the vow it is worshipped, and then given as a gift to a Bráhman It is considered very meritorious to give a *Gopradan*—a gift of a cow along with its calf to a Brahman The sight of a cow in the morning is believed by all Hindus to be auspicious

The bullock is respected by the people as it is the favourite vehicle of the god Shiva and is very useful for agricultural purposes The *Nandi* or bull is worshipped by Hindus The bullock is specially worshipped on the 12th day of the bright half of *Kartika* When performing the funeral rites of the dead a bull is worshipped and set free The bull thus set free is considered sacred by the people, and is never used again for agricultural or any other domestic purposes.

In order to avoid calamities arising from the influence of inauspicious planets Hindus worship the she buffalo, and offer it as a gift to a Brahman The she-buffalo is compared with the *Kal Purusha* or the god of Death, the reason being that Yama is believed to ride a buffalo The Brahman who accepts this gift has to shave his moustaches and to undergo a certain penance The cowherds sometimes worship the she-buffalo As it is the vehicle of Yama, the buffalo is specially worshipped by people when an epidemic occurs in a village In certain villages in the Konkan districts the buffalo is worshipped and sacrificed on the same day

The horse is the vehicle of the deity Khandoba of Jejuri It is worshipped on the *Vijaya Dashami* or the *Dasara* holiday as in former days, on the occasion of the horse sacrifice or *Ashwamedha*.

The elephant is the vehicle of the god Indra and is specially worshipped on the *Dasara* day It is also believed that there are eight sacred

her mouth when she is asleep. The only means to guard against her witchcraft is to remain on friendly terms with her, and not to hurt her feelings on any occasion.[1] People generally keep a watch over the actions of a woman who is suspected to be a witch, and if she is found practising her black art, and is caught red-handed, people then pour into her mouth water brought from the shoemaker's earthen pot or *kundi*. It is believed that, when she is compelled to drink such water, her black art becomes ineffective.[1]

In the Thána District it is believed that the skin round the eyes of a witch is always black, her eyes have an intoxicated appearance, her nails are generally parched and have a darkish colour, and the lower portions of her feet seem to be scraped. When any sorcerer gives out the name of such a *Bhutáli*, she is threatened by the people that, should she continue to give trouble in the village, her own black art or another spirit would be set against her; and she then ceases to give trouble.[2]

There are some sorcerers in the Thána District who can move a small brass cup or *váti* by the power of their magic. They can detect a witch by the movement of this vessel. When the brass vessel or *váti* reaches the house of a witch, it at once settles upon the witch's head. She is then threatened by the people that she will be driven out of the village if found practising her black art.[3]

In the Kolhápur District, when the people come to know of the existence of a witch in their village, they take special precautions at the time of harvest. They arrange to harvest a different kind of grain to the one selected for harvesting by the witch. After some time they go to the field of the witch, and discover whether there is a mixture of grain in her field. If they are convinced of the fact, they take further precautions. In order to avoid being troubled by the *chetak*, they keep an old, worn out shoe or sandal and a charmed copper amulet under the eaves at the main door of their houses, or make crosses with marking nut on both sides of a door. At some places *chunam* spots or circles are marked on the front of a house, the object being to guard against the evil effects of the *chetak's* tricks.[4]

[1] School Master, Kh[illegible], Kolába.
[2] School Master, Palsole, Thána.
[3] School Master, Rái, Thána.
[4] Rao Saheb Shelke, Kolhápur.

CHAPTER XI.

GENERAL

Offerings of cocoanuts, fowls or goats are annually made to the spirits that guard the fields. They are generally made at the time of beginning a plantation or the harvesting of a crop. When making these offerings, the farmers pray to the god to give prosperous crops every year. They prepare their cooked food in the field on the first harvesting day and offer it as *naivedya* (god's meal) along with the above mentioned offerings.[1]

At Bándivade in the Ratnágiri District, while commencing the sowing of crops the farmers worship a certain number of bullocks made of rice floor and then throw them into the pond or river adjoining the fields. On other occasions offerings of cocoanuts and fowls are sacrificed to the deities that protect the fields. Some people give a feast to the Brahmans at the end of the harvesting season.[2]

Ceremonies in connection with ploughing, etc., are not observed for all the lands. But fields which are supposed to be haunted by evil spirits are worshipped at the time of ploughing and the evil spirits are propitiated: cocoanuts, sugar, fowls or goats are offered to the local deities or *devachars*. There is a custom of worshipping in the fields the heaps of new corn at the time of harvest, and this custom generally prevails in almost all the Konkan districts.[3]

At Fonde in the Ratnagiri District the *Shimar* generally composed of boiled rice mixed with curds is kept at the corner of a field at the time of reaping the crops. The *Shimar* is sometimes composed of the offerings of fowls and goats.[4] This ritual is also known by the name *Chorawa*.[5]

At Dásgav in the Kolába District, there is a custom of carrying one onion in the corn taken to the fields for sowing and placing five handfuls of corn on a piece of cloth before beginning to sow the corn. At the time of *Lavani* or plantation of crops a fair called *Palejatra* is held by the people, and every farmer breaks a cocoanut in the field at the time of plantation or *lavani* of crops. At the time of harvesting it is customary with many of the cultivators in the Konkan to place a cocoanut in the field and to thrash it by the first bundle of crop several times before the regular operation of thrashing is begun. At the close of the harvest the peasants offer cocoanuts, fowls or a goat to the guardian deity of the field.[6]

At Vada in the Thana District the ploughs are worshipped by the farmers on Saturdays and then carried to the fields for ploughing. At the time of harvesting the wooden post to which the bullocks are tied is worshipped by them and at the close of the harvest the heap of new corn is worshipped and cocoanuts are broken over it.[7]

In the Kolhapur District the farmers worship the plough before beginning to plough the land. At the time of sowing the corn they worship the *Kuri* an implement for sowing corn. At the time of *Ropani* or transplanting the crops they split a cocoanut, and worship the stone consecrated by the side of the field after besmearing it with red powders and make a vow of sacrificing a goat for the prosperity of their crops. At the time of harvesting they also worship the heap of new corn and after giving to the deity offerings of cocoanuts, fowls or goats they carry the corn to their houses.[8]

In the Konkan districts the village deity is invoked to protect the cattle. People offer fowls and cocoanuts in the annual fair of a village deity, and request her to protect their cattle and crops. They have to offer a goat or buffalo to the deity every third year, and to hold annual fairs in her honour. The procession of *bali* is one of the measures adopted for averting cattle diseases.[9]

[illegible]

...ool Master, Bándivade, Ratnágiri.
...ool Master, Fonde, Ratnágiri.
...ool Master, Dásgáv, Kolába.
Sáheb S... ...ke, Kolhápur.

After the kindling of the *Holi* the people assembled there offer to the *Holi* a *Naivedya* (god's meal) of *poli*—a sweet cake made of *Jagri*, wheat flour and gram pulse. Cocoanuts from all the houses in the village are thrown into this sacred fire. Some of these cocoanuts are afterwards taken out of the sacred fire, cut into pieces, mixed with sugar and are distributed among the people assembled as *prasád* or favoured gift. Lower classes of Hindus offer a live goat to the *Holi*, take it out when it is half burnt and feast thereon.

On the night of the fullmoon day and the first day of the dark half of *Fálgun*, the people assembled at the *Holi* fire wander about the village, enter gardens and steal plantains, cocoanuts and other garden produce. Robbery of such things committed during these days is considered to be pardonable. Some people take advantage of this opportunity for taking revenge on their enemies in this respect.

The fire kindled at the *Holi* on the fullmoon day is kept constantly burning till the *Rangpanchami* day *i. e.*, fifth day of the dark half of *Fálgun*. Next morning *i. e.*, on the first day of the dark half of *Fálgun*, the people boil water over that fire and use it for the purpose of bathing. *It is believed that* water boiled on the sacred fire has the power of dispelling all the diseases from the body. People go on dancing in the village and sing songs for the next five days. They generally sing *Lávanis*, a kind of ballad, during this festival. Among these dancers a boy is dressed like a girl and is called *Rádha*. This *Rádha* has to dance at every house while the others repeat *Lávanis*.

The second day of the dark half of *Fálgun* is called *Dhulvad* or dust day when people start in procession through the village, and compel the males of every house to join the party. They thus go to the *Holi* fire and raise loud cries of obscene words throwing mud and ashes upon each other. They afterwards go to the river or a pond to take their bath at noon time and then return to their houses. The third day of the dark half is also spent like the previous one with a slight difference which is that cow dung is used instead of mud. This day is called *Shenwad* day. On the fourth day the Dhunda Rákshahasin (a demon goddess) is worshipped by the people, and the day is spent in making merry and singing obscene songs called *Lávanis*. The fifth day of the dark half is known as *Rangpanchami* day and is observed by the people in throwing coloured water upon each other. Water in which *Kusumba* and other colours are mixed is carried in large quantity on bullock carts through the streets of a city and sprinkled on the people passing through these streets. On this day the sacred fire of the *Holi* is extinguished by throwing coloured water over it. This water is also thrown upon the persons assembled at the *Holi*. The money collected as *post* during this period is utilised in feasting and drinking.

At Ibhrampur in the Ratnágiri District the image of cupid is seated in a palanquin and carried with music from the temple to the *Holi* ground. The palanquin is then placed on a certain spot. The place for thus depositing the image of the god is called Sáhán.[1] At Náringre there is a big stone called *Holdev* which is worshipped by the people before kindling the *Holi* fire.[2] After the kindling of the sacred fire the palanquin is lifted from the *Sáhán*, and turned round the *Holi* fire with great rejoicings. The palanquin is then carried through the village and is first taken to the house of a *Mánkari*, and then from house to house during the next five days. The inmates of the houses worship the deity in the palanquin and offer cocoanuts and other fruits and make certain vows. The palanquin is taken back to the temple on the fifth day of the dark half of *Fálgun* when on its way *gulál* or red powder is thrown over the image and on the people who accompany it.[3]

Among high class Hindus the thread girding ceremony of a boy is performed when he attains puberty. The girls are generally married a an early age, and when a girl attains puberty, sugar is distributed among the friends and relatives of her husband. She is then seated in a *Makhar*—a gaily dressed frame. Dishes of sweets which are brought by the girl's

[1] School Master, Ibhrampur, Ratnágiri. [2] School Master, Náringre, Ratnágiri
[3] School Master, Ibhrampur, Ratnágiri.

parents and the relatives of her husband are given to her for the first three days She takes her bath on the fourth day accompanied by the playing of music and the beating of drums Sweetmeats in dishes are brought by the relatives till the day of *Rutushanti* (the first bridal night) The *Garbhadan* or *Rutushanti* ceremony is one of the sixteen ceremonies that are required to be performed during the life of every Hindu This ceremony is performed within the first sixteen days from the girl s attaining her puberty the 4th, 7th 9th, 11th and the 13th being considered inauspicious for this purpose While performing this ceremony the following three rites are required to be observed They are *Ganpatipujan* or the worship of the god *Ganpati*, *Punhyahavachan* or the special ceremony for invoking divine blessings and *Navagraha shanti* the ceremony for propitiating the nine planets The ritual of this ceremony is as follows —

The husband and the wife are seated side by side on wooden boards to perform the above three rites The *Kadali pujan* or plantain tree worship is performed by the pair The sacred fire or *Homa* is required to be kindled The juice of the *Durva* grass is then poured into the right nostril of the bride by her husband This is intended to expel all diseases from the body of the girl and to secure safe conception They are then seated in a *Makhar*, and presents of clothes, ornaments etc , are made by the parents of the girl and other relatives After this the husband fills the lap of the girl with rice, a cocoanut, five betelnuts, five dry dates, five almonds, five plantains and five pieces of turmeric The girl is then carried to a temple accompanied by the playing of music A grand feast is given to the friends and relatives at the close of this ceremony

The Hindus generally make various kinds of vows in order to procure offspring or with some other such object, and fulfil them when they succeed in getting their desire The following are the different kinds of vows made They offer cocoanuts, sugar, plantains and other fruits, costly new dresses and ornaments to the deities, and give feasts to Brahmans Special ceremonies called *Laghurudra* and *Maharudra* in honour of Shiva the god of destruction are also performed Sweetmeats such as *pedhas* etc are offered to the gods in fulfilment of vows Some people make vows to observe fasts, to feed Brahmans, and to distribute coins and clothes to the poor , while others hang *torana* wreaths of flowers and mango leaves—on the entrance of the temple, and hoist flags over it Rich people erect new temples to different Hindu deities Some observe fasts to propitiate the goddess Chandika and worship her during *Navarátra* the first nine days of the bright half of *Ashvin* (October) and others offer fowls and goats to their favourite deities Women make it a vow to walk round the *Audumbar* or *Pipal* tree and to distribute cocoanuts, sugar jagri copper or silver equal to the weight of their children

Vows are made by people with the object of s curing health, wealth and children and other desired objects such as education etc They are as follows ,—

Performing the worship of Shri Satya Nárayan, offering clothes and ornaments to the temple deities, hanging bells, constructing a foot path or steps leading to the temple of the special deity [1] Vows are also made to obtain freedom from disease or such other calamities When any person in the family becomes ill or when a sudden calamity befalls a family an elderly member of the family goes to the temple of a deity and makes certain vows according to his means, fulfilling them as soon as the calamity or disease has disappeared.[2]

Vows are usually to perform acts of benevolence These consist in distributing cocoanut mixed in sugar, giving feasts to Brahman priests, observing fasts on Saturday, Tuesday and Sunday, offering clothes and ornaments to deities, building new temples and *guest houses* (*dharmshalás*), digging out new wells and in distributing clothes and food to the poor [3]

At Khopoli in the Kolaba District, people who have no children or whose children die shortly after birth make a vow to the Satwái deity whose temple is at a short distance from Khopoli The vow is generally to bring the child to the *darshana* (sight) of the deity and

[1] School Master, Fonde, Ratnágiri.

[2] School Master, Vankavli, Ratnágiri

[3] School Master, Vijaydurg, Ratnágiri.

AMANI : A kind of tree.

AMAR : Immortal.

AMATHO : Useless.

AMATHO MAMO : An order of ghosts.

AMAVASYA : The last day of a month.

AMBA : Name of a goddess.

AMBIL : Conjee.

AMBO : Mango.

AMNAYESHWAR : A name of the god Mahádev.

ANAGH : Name of a vow.

ANAGODHA : *See* Anagh

ANANT CHATURDASHI : The fourteenth day of the dark half of *Bhádrapad* sacred to Vishnu.

ANDHARIO : An order of ghosts

ANGIRAS : Name of a sage.

ANJALI : Palmful.

ANJAN : Soot used as collyrium.

ANJANI : Mother of Máruti.

ANJANI : A sore or mole on the eye-lid.

ANKADA : Name of a poisonous plant.

ANNADEVA : The god presiding over food.

ANNAKUTA : The eighth or tenth day of the bright half of *Ashvin* or the second day of the bright half of *Kártik* when sweets are offered to gods.

ANNAPURNA : *The goddess presiding over food.*

ANTARAL : Name of a deity.

ANTARAPAT : The piece of cloth which is held between the bride and bridegroom at the time of a Hindu wedding.

ANTYESHTI : Funeral rites

ANURADHA : Name of a constellation.

ANUSHTHAN : Performance of certain ceremonies and works in propitiation of a god.

APASMAR : Epilepsy.

APSARA : *Certain female divinities who reside in the sky and are the wives of the Gandharvas.* They are sometimes represented as the common women of the gods.

APTA : Name of a tree.

ARANI : Elaeodendren glaucum.

ARATI : The ceremony of waving (around an idol, a *guru*, etc.,) a platter containing a burning lamp

ARDHODAYA : Half-risen state of a heavenly body.

ARDRA : Name of a constellation.

ARGHYA : *A respectful offering to a god or a venerable person consisting of various ingredients* or of water only.

ARJUNA : The third of the five Pándava brothers.

ARUNDHATI : Wife of Vasishtha ; name of a star.

ASARA : A water nymph

ASAN : A prayer carpet.

ASHADH : The fourth month of the Deccani Hindu and the ninth month of the Gujarát Hindu calendar year.

ASHAPURI : Name of a goddess.

ASHLESHA : Name of a constellation.

ASHO : A corrupted form of *Ashvin.*

ASHAPATI : Name of a mythological king.

ASHTABHARO : An order of ghosts.

ASHTADALA : Eight-cornered.

ASHTA-DIK-PALA : Protectors of the eight different directions.

ASHTAKA : A hymn consisting of eight verses.

ASHTAMAHADAN A gift consisting of eight kinds of articles.
ASHTAVASU A class of divine beings eight in number.
ASHVIN The seventh month of the Deccani Hindu and the twelfth month of the Gujarát Hindu calendar year.
ASHVINI Name of a constellation.
ASHVINIKUMAR The twin sons of the sun by his wife Sanjnya in the form of a mare. They are famous as heavenly physicians.
ASHWAMEDHA Horse sacrifice.
ASHWATTHAMA The only son of Drona, the military preceptor of the Kauravas and Pandavas.
ASMANI An order of ghosts.
ASO A corrupted form of *Ashvin*.
ASOPALAVA Name of a tree.
ASUR GATI The path of the demons.
ATIT A class of religious beggars.
ATLAS A kind of cloth.
ATRI Name of a sage.
ATYA PATYA Name of an out door game played in the Deccan.
AVAD MATA Name of a goddess.
AVAGAT An order of ghosts.
AVAGATI Fallen condition.
AVALIA A Muhammadan saint.
AVALA Name of a tree.
AVATAR An incarnation of Vishnu.
AVI An order of ghosts.
AVLI Name of a tree.
AWDUMBAR A tree Ficus glomerata.
AWUTA Wood bill.
AYAN Name of a tree.

B

BABARO An order of ghosts.
BABHUL Acacia arabica.
BABRIO *See* Bábaro.
BABRO *See* Bábaro.
BABRUVAHAN Name of a demon, a son of Arjuna.
BABUL Acacia arabica.
BADHA Impending evil.
BACHADA Name of an evil spirit.
BAGULBAWA Name of a goblin.
BAHIRI Name of a goddess.
BAHIRI SOMJAI Name of a goddess.
BAHIROBA Name of a minor deity.
BAHIROBACHE BHUT An order of ghosts.
BAJA Dish.
BAJALE A wooden cot.
BAJAT A wooden stool.
BAJANIA A caste of tumblers or an individual of it.
BAKA Name of a demon, name of a sage.
BAKLA A small round flat cake of dry boiled beans.
BAKLAN See Bákla.
BAKOR Noise.
BALA TERASH The 13th day of the dark half of *Bhádrapad*.
BALAD An ox.

BALADI: An order of ghosts.
BALDEV: Name of the brother of Krishna, the eighth incarnation of Vishnu
BALEV: The full moon day of *Shrávana.*
BALEVA: *See* Balev.
BALEVIÁN: A kind of worship.
BALI: Name of a mighty demon, the lord of the nether world or *pátál*; an oblation; a victim offered to any deity; name of a procession.
BALIDÁN: Offering of a victim.
BALLA: An order of ghosts.
BÁNÁSUR: Name of a demon.
BANDHAI-JAVAN: Name of a cattle disease.
BANIA: A trader.
BÁPA: Name of a guardian spirit of fields.
BÁPDEV: *See* Bápa.
BARANESHWAR MAHÁDEV: A name of Mahádev.
BÁRAS: The twelfth day of the bright or dark half of a month.
BARVATIA: An outlaw.
BATÁSA: A kind of sweetmeat.
BATRISA: A man possessed of thirty-two accomplishments.
BATUK: Name of a minor deity.
BÁU: A word used to frighten children; a goblin.
BÁVA: A term of respectful compellation or mention for an ascetic or religious teacher.
BÁVAL: *See* Bábul.
BÁVO: *See* Báva.
BAYA: Name of a deity presiding over small-pox.
BÁWAN VIR: Name of a minor deity.
BECHRA MÁTA: Name of a goddess.
BEDA: Name of a tree.
BEL: Aegle Marmelos.
BEL-BHANDÁR: Leaves of the Aegle Marmelos and the turmeric powder that are kept on an idol.
BER: Jujube tree.
BERO: Deaf.
BETHI: An order of ghosts.
BHABHO: Worthless.
BHÁDARWA: *See* Bhádrapad.
BHÁDRAPAD: The sixth month of the Deccani Hindu and the eleventh month of the Gujarát Hindu calendar year.
BHAGAT: An exorcist.
BHAGIRATH: Name of an ancient king of the solar dynasty who is said to have brought down the Ganges from heaven to the earth.
BHÁGVAT: Name of one of the eighteen *purános.*
BHAGVATI: Name of a goddess.
BHAGWÁN: An epithet of Vishnu; of Shiva.
BHAGWATI: *See* Bhagvati.
BHAIRAV: A name of an inferior manifestation of Shiva.
BHAJAN: Repeating the name of a god as an act of worship; hymns or pieces or verses sung to a god.
BHAKTIMARGA: Path of devotion.
BHALU: An old female jackal.
BHANDÁRI: A caste of Hindus.
BHÁNG: Hemp water.
BHANGI: A scavenger; name of the caste of scavengers.

BHANGRA: A kind of tree
BHARANAI Name of a goddess
BHARANI Name of a constellat n
BHARANI The process of charm ng
BHARATA Name of a brotl er of Rama tl e seventl incarnat o i of V sl nu
BHARVAD A caste of shepherd
BHASIKA An order of ghosts
BHASMA Holy asl es
BHASMASUR Name of a demo
BHAUBIJ The second day of tl e l r ght l alf of *Kárt k*
BHAVAI Name of a sto e de t
BHAVAKAI Name of a god les
BHAVANI A n me of the god le s Parvati.
BHAVIN A caste of female temple servants w o are prost tutes b profe s
BHAWANI *See* Bhaváni
BHENSA A she buffalo
BHENSASUR A demon in tl e form of a he-buffalo
BHIKHARI A beggar
BHIKHO A beggar
BHIL A partly Hindu partl anim t o tr be
BHIMA The second of tl e five Pandava brotl ers
BHIMA AGIARAS The eleventl da of the brigl t l alf of *Jyeshth*
BHIMASENA *See* Bhima.
BHIMNATH MAHADEV A name of Sl va
BHIMNATH SHANKAR A name of Shiva.
BHISHMA Son of Shántanu and tl e r ver Ganges and gran l uncle of tl e Pándavas a d Kaurav
BHOGAVA Village boundary
BHOI A caste of fishermen a d pal nqu n bearers
BHOJAPATRA A palm leaf
BHOLANATH A name of Sl a
BHONG RINGDI Name of a po sonous plan
BHOPALA Gourd
BHOPI The person that offic ates i tl e te npl s of v llage d v s.
BHUCHAR An order of ghosts l over g over tl e earth.
BHUNGA A black bee
BHUSHUNDAKAK Name of a sa e
BHUT An ev l spir t
BHUTA *See* Bhut
BHUTA DEVATA A gl ostl godl n
BHUTALI A woman who can nflue ce ev l sp r ts to do l arm to otl er
BHUTE Plural of Bhutya *See* Bl ut a.
BHUTIN A female member of an order of devotees of tl e goddess Bl avá
BHUTNATH Name of an ev l sp r t
BHUTYA A male m mber of a ord r of de otees of tl e god less Bhavá
BHUVA A male exorcist
BHUVI A female exorcist
BIBHISHANA Brother of Rávana the demon k g of Lanka or Ce l n
BIJ The second day of the br gl t or dark half of a month
BIJAVRIKSHANYAYA Tl e maxim of seed an l shoot Tl e max m takes its o g fro n tl mutual relat on of causat on tl at exists between seed an l shoot and is appl ed to cases in wh cl two ol jects stan l to eacl other in the relation of botl cause and effect
BILADO A cat

BILI : *See* Bel.
BINDU : A drop.
BOCHO : A coward.
BODAN : A ceremony in which curds, milk, boiled rice, fried cakes, etc., are mixed up together and presented in oblation to the goddess Mahálakshmi by a company of at least five married women and one virgin.
BODO : Bald-headed.
BOL CHOTH : The fourth day of the dark half of *Shrávan.*
BORÁDI : The Jujube tree.
BOTERUN : A complete cessation of rain for seventy-two days.
BOWAJI : *See* Báva.
BOW : *See* Báu.
BRAHMA GRAHA : Ghost of a Bráhman.
BRAHMA : The first god of the Hindu Trinity.
BRAHMABHOJ : A feast to Bráhmans.
BRAHMACHARYA : Celibacy.
BRAHMACHÁRI : One who has taken a vow to lead a celibate life.
BRAHMAHATYA : The murder of a Bráhman.
BRÁHMAN : The sacerdotal caste of Hindus or an individual of it.
BRÁHMANA-VARUNA : The appointment of duly authorised Bráhmans to perform religious ceremonies.
BRAHMARANDHRA : The aperture supposed to be at the crown of the head, through which the soul takes its flight on death.
BRAHMA RÁKSHASA : *See* Brahma Sambandh.
BRAHMA SAMBANDH : The ghost of a Bráhman that in his life time possessed high attainments, and a haughty spirit.
BRIHASPATI : Name of the preceptor of the gods.
BRUHANNADA : The name assumed by Arjuna when residing at the palace of Viráta.
BUDHA : Mercury.
BUDDHI : Name of a wife of Ganpati.

C

CENDUR : Red lead.
CHÁDA : Rent.
CHAITANNADYA : An order of ghosts.
CHAITRA : The first month of the Deccani Hindu and the sixth month of the Gujarát Hindu calendar year.
CHAKLI : A sparrow.
CHÁK PADANE : Appearance of red pustules on the face supposed to be caused by the influence of an evil eye.
CHAKORA : A bird, Bartavelle Partridge.
CHÁLA : Name of a deity.
CHÁLEGHAT : An order of ghosts.
CHAMÁR : A caste of tanners.
CHAMPA : Michelia champaca.
CHAMPÁ-SHASHTI : The sixth day of the bright half of *Márgashirsha.*
CHAMPÁVATI : Name of a goddess.
CHANA : Gram.
CHANDA : Name of a kind of wind.
CHAND CHANI : An order of ghosts.
CHANDAN : Sandal wood.
CHANDIKA : Name of a goddess.
CHANDI KAVACH : A hymn in honour of the goddess Chandi or Durga.
CHANDIPATH : Recitation of a hymn in honour of the goddess Chandi or Durga.
CHANDKAI : Name of a goddess.

CHANDRA: The moon
CHANDRAMANDAL The disk of the moon, the lunar sphere
CHANDRAYAN VRAT Name of a vow
CHARAK Excreta
CHARAN A caste of genealogists and bards
CHARANAMRIT Water in which the feet of a spiritual guide have been washed
CHARMARIA Name of a snake deity
CHARONTHI A kind of flour
CHASHA The Blue jay
CHAT An image of *darbha* grass at *Shráddha* when the required Brahman is not present
CHATA SHRADDHA A *shráddha* in which a *chat* represents a Brahman
CHATURMAS The period of four months commencing from the tenth day of the bright half of *Kártik* *Ashádh* and ending with the tenth day of the bright half of ...
CHATURTHI The fourth day of the bright or dark half of a month.
CHAURAR An order of ghosts
CHEDA Ghost of a person of the Kunbi or Shudra caste or an unmarried Mahár
CHEDOBA Name of a spirit deity.
CHELA A disciple.
CHELAN An oblation to a Máta or goddess
CHETAK A kind of black art
CHETAKIN A witch
CHETUK A spirit servant
CHHAMACHHARI: Death anniversary
CHHIPA A caste of calico printers
CHHOGALA Celebrated, Great.
CHHOGALO With a tail.
CHILBIL Notes of the *Pingala* bird
CHILUM A clay pipe
CHINDHARO Ragged
CHIRANJIVA Immortal.
CHITHI A piece of paper on which mystic signs are drawn, an amulet
CHITHARIA Ragged
CHITI *See* Chithi
CHITPAVAN A caste of Brahmans also known as Konkanasth
CHITRA Name of a constellation
CHOK A square
CHOLÁ Dolichos Sinensis
CHOLI A bodice
CHONGF A kind of sweet
CHORASI KANTINI An order of ghosts
CHORASI VIRU An order of ghosts.
CHORAWA A ceremony performed at the time of reaping.
CHOTH The fourth day of the bright or dark half of a month.
CHUDBUDF JOSHI A caste of fortune-tellers.
CHUDEL: An order of female ghosts.
CHUDELA *See* Chudel
CHUDI A torch.
CHUDI PAURNIMA The full moon day of the month of *Mágh*
CHUNADI A kind of cloth worn by females.
CHUNTHO: Ragged.
CHUNVALIA KOLI A tribe of Kolis
CHURAMA Sweet balls of wheat flour fried and soaked in ghi
CHUTAKI Snapping the thumb and finger.
COHAMPALO Mouldering

DEVARSHI A dealer with gods and devils; one that summons, exorcises them, etc
DEVA SARPA A snake belonging to a deity.
DEVASKI The annual ceremonies in honour of the tutelar divinity of a village
DEVA YOSHITA A woman offered to a god
DEV DIVALI The eleventh day of the bright half of *Kartik*
DEVI A goddess
DEVIPANTH *A sect of the worshippers of the goddess Durga.*
DHAGA An amulet made of a piece of cloth
DHAL-JATRA A ceremony performed at the time of harvest
DHAMA A name of Hanumán
DHANA: Coriander
DHANANJAYA Name of a snake
DHANA TRAYODASHI The thirteenth day of the dark half of *Ashvin*
DHANGAR A caste of shepherds
DHANISHTHA Name of a constellation.
DHANU Sagittarius
DHANURMAS The period during which the sun is in Sagittarius.
DHANU-SANKRANT Transit or passage of the sun through Sagittarius
DHARAVADI A stream of milk
DHARMARAJA The god of death
DHARMASHALA A rest house
DHARMASHASTRA The code of body of Hindu law
DHARMASINDHU Name of a work treating of Hindu law.
DHED An impure caste of Hindus
DHEDVADA The ward or place occupied by the Dhed caste
DHINGO Fat
DHOBI A caste of washermen
DHOL A drum
DHOLIO. An order of ghosts
DHONDILGAJYA Name of a rite performed for securing rainfall
DHORI: White
DHOTAR Waist cloth
DHUL PADAVO The first day of the dark half of *Fálgun.*
DHRUVA The son of Uttanapáda. He was a great devotee of the god Vishnu The solar star
DHULETI *See* Dhul Pádavo
DHULWAD *See* Dhul Pádavo The day of throwing dust after the burning of the *Holi*
DHUNDA Name of a demon goddess
DHUNDA RAKSHASIN *See* Dhunda.
DHUNDHUMARI Name of a mythological personage.
DHUNI The smoke fire of an ascetic over which he sits inhaling the smoke.
DHUPA. Frankincense
DIGAMBARA: Name of a goddess
DIPO Panther.
DISHA-SHUL Pain caused by directions
DIVALI *A festival with nocturnal illuminations feastings, gambling etc held during the concluding day of Ashvin and the first and second day of Kartik*
DIVASA: The fifteenth day of the dark half of *Ashádh*
DIWAD: A serpent of a large but harmless species
DODKA: One hundredth part of a rupee.
DOKADO: A ball of molasses and sesamum seed cooked together.
DORA: Piece of a string, a magic thread
DORLI: Solanum indicum
DOSO Old

DRO : A kind of sacred grass.

DRONA : *Son of Bhàradvája, by birth a Bráhman but acquainted with military science whic received as a gift from Parashurám. He instructed the Kauravas and Pándavas in use of arms.*

DRUSTAMANI : *A kind of black beads.*

DUDHA : Milk.

DUDHPAK : Rice cooked in milk and sweetened with sugar.

DUG-DUDIOON : *See* Dákla.

DUHITRA : *Shráddha* performed by a grandson to propitiate his maternal grandfather.

DUKAL : Famine.

DUNDUBHI : *A kettle-drum.*

DUNGAR : A hill.

DURBAR : The court of an Indian Chief.

DURGA : Name of a goddess.

DURGATI : Fallen condition.

DURVA : A kind of sacred grass.

DURYODHANA : The eldest of the Kaurava brothers.

DWIJA : A twice-born. A Bráhman, a Kshatriya or a Vaishya, whose investiture with the sa thread constitutes, religiously and metaphorically a second birth.

DWITIYA : The second day of the bright or dark half of a month.

E

EKADASHI : The eleventh day of the bright and dark halves of a month.

EKAL PER : Zizyphus jujuba.

EKANTARIO : Intermittant fever.

EKOTISHTA : *The rites performed on the eleventh day after death.*

ETALAI : Name of a goddess.

F

FAG : A vulgar song.

FAGAN : *A corrupted form of Fálgun. See Fálgun.*

FAKIR : A Muhammadan mendicant.

FAKIRI : Alms given to *Fakirs* in the *Muharram.*

FAKIRO : A beggar.

FALGUN : The twelfth month of the Deccan Hindu and the fifth month of the Gujarát H calendar year.

FAVADI : Name of a bird.

FIRANGAI : Name of a goddess.

FUL : *A flower.*

FUL DOL : *A festival in which coloured water is thrown.*

G

GADHEDA : A donkey.

GADHEDO : *See* Gadheda.

GADHERIMATA : Name of a goddess installed to protect a fortress or a street.

GAFAL : Stupid.

GAGANACHAR : An order of ghosts moving in the etherial regions.

GAGARBEDIUN : A piece of leather thong or a piece of black wood on which mysticspells l been cast.

GAJABAI : Name of a goddess.

GAJACHHAYA : A festival—the day of the new moon of *Bhádrapad* the moon being in *Hasta* constellation.

GALAL : Red powder.

GANA A troop of demigods considered as Shiva's attendants
GANAGOR Name of a vow
GANDHARVA A celestial musician, a class of demigods who are considered to be the singers of gods
GANDIVA Name of the bow of Arjuna
GANDU Name of a tree
GANDH Sandal paste
GANESH CHATURTHI The fourth day of the bright half of *Bhadrapad* celebrated as the birthday of Ganesh
GANESHIO: A book shaped instrument used by thieves in boring holes through walls
GANGA The river Ganges
GANGAJAL Water of the Ganges
GANGIGOR Name of a vow
GANGLO Stony
GANGUD An order of ghosts
GANJA Hemp flower
GANPATI The son of Shiva and Parvati He is the deity of wisdom and the remover of difficulties and obstacles
GANPATIPUJAN The worship of Ganpati.
GANTHIA A preparation of gram flour
GAON-DEVI Village goddess
GARABI A song in propitiation of a goddess
GARBHADAN The marriage consummation ceremony
GARHANE Supplication to an idol.
GARUD The eagle
GARUD PURAN Name of a *puran*
GATRAD Name of a goddess
GAU A measure of distance equal to 1½ miles
GAUTAM Name of a sage
GAVA A wild ox
GAVALI A caste or herdsmen.
GAVATDEV Name of a godling.
GAVATI An order of ghosts
GAYASUR Name of a demon
GAYATRI Name of a daughter of Brahma
GAYATRI MANTRA A sacred verse from the Vedas held specially sacred and repeated by every Bráhman at his morning and evening devotion *The verse is in honour* of the sun.
GAYATRI PURASCHARAN A form of devotion requiring the recitation of the *Gáyatri mantra* a hundred thousand times with certain symbolic ceremonies.
GAYATRIPURASCHAVACHAN See Gáyatripurascharan.
GEDI A bat.
GEDI DANDA An outdoor game played by boys.
GERIA: A boy who takes an active part in the *Holi* festival.
GHADI: An exorcist A caste of temple ministrants or an individual of it
GHADI: A measure of time equal to twenty four minutes
GHADULO A process for removing the effects of the evil eye
GHANCHINI An order of ghosts.
GHANDHARAVI An order of ghosts
GHANI That quantity of oil seeds which is put in at one time to be crushed in an oil mill
GHAT: Steps on the side of a river or tank *leading to the water*
GHATOTKACHA Name of a demon
GHELI: Mad

DHO [illegible]

DRONA [illegible] of Bharadwaja, [illegible] a Brahman [illegible] acquainted with military science which he [illegible] Pandavas. He [illegible] the Kauravas and Pandavas in the [illegible]

[illegible]

E

[illegible]

F

[illegible]

G

GADHI [illegible]

GADHI [illegible]

GADHI [illegible] to protect a [illegible].

GAJAL [illegible]

GAGANACHAR [illegible]

GAGARBEDIUS [illegible] of leather [illegible] or a piece of black wood on which [illegible]-spells have [illegible]

GAJAHAL [illegible]

GAJACHHAYA A festival [illegible] day of the new moon of *Bhadrapad* the moon being in the *Hasta* [illegible]

GALAL Red powder

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GARHANE Supplication to an idol.
GARUD The eagl
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GHADULO A process for removing the effects of the evil eye
GHANCHINI An order of ghosts
GHANDHARAVI An order of ghosts
GHANI That quantity of oil seeds which is put in at one time to be crushed in an oil mill
GHAT: Steps on the side of a river or tank leading to the water
GHATOTKACHA Name of a demon
GHELI Mad

GHELO: Mad.
GHELUN: Mad.
GHERAYALA: Eclipsed.
GHETA: A sheep.
GHODO: A horse.
GHUGARI: Grain boiled whole, i.e. unsplit and unhusked.
GHUMAT: A sort of musical instrument—an earthen vessel, pitcher-form, covered over at the larger mouth with leather.
GHUNA: A mysterious watery pit.
GIDOTAN: Name of a creeper.
GILLI-DANDA: A play amongst boys, trapstick.
GIRASIA: A Rajput landholder.
GIRHA: A water demon. Applied to Ráhu or to an eclipse in general, solar or lunar.
GIRI: An order or individual of it among *Gosdvis*.
GOCHADI: Cattle or dog house.
GODHO: A bull.
GOKARN: Name of a mythological king.
GOKHALO: A niche in the wall.
GOKUL: The name of the village at which Krishna was brought up.
GOKHARU: A species of thorns.
GOKUL-ASHTAMI: The eighth day of the dark half of *Bhádrapad* celebrated as the birthday of Krishna.
GOL: Molasses.
GOLABA: Name of a goddess.
GOLAMBADEVI: Name of a goddess.
GOMUKH: Mouth of a cow.
GONDARO: Place where the village cattle rest.
GONDHAL: A kind of religious dance.
GOOLVEL: A kind of creeper.
GOPALSANTAN: Name of an incantation.
GOPRADAN: Gift of a cow with its calf to a Bráhman.
GOR: A priest.
GORA: A black earthen vessel filled with curds.
GORADIA: A name of Hanumán.
GORAIN: A married unwidowed woman.
GORAKHA: Name of a saint.
GORAKH CHINCH: A kind of tree.
GORJI: A preceptor.
GORAKHRAJ: Name of a saint.
GOSAVI: An ascetic.
GOTRA: A section of a caste having a common ancestor.
GOURI-PUJAN: The worship of the goddess Gouri, a festival observed only by women.
GOUTRAD: A vow in honour of the cow lasting from the eleventh day to the fifteenth day of the bright half of *Bhádrapad*.
GOUTRAL: Name of a vow.
GOVARDHAN: A celebrated hill near Mathura. A large heap of cow dung or of rice, vegetables, etc. made on the first day of the bright half of *Kártik* in imitation of the mountain.
GOWALA-DEVA: Name of a deity connected with rain-fall.
GRAHA: A planet.
GRAHANA: An eclipse.
GRAHAN-PUJAN: The worship of the plough on the full-moon day of *Shrávan*.
GRAHA-SHANTI: A ceremony in propitiation of the planets.
GRAMADEVATA: A village goddess.
GRAMA-DEVI: A village goddess.

GRIHADEVATA The diety which presides over the house
GRISHMA RITU The summer
GRIVA Name of a deity.
GUDHI A pole wrapped around with a cloth, a mango sprig etc. erected on the first day of the year before the house-door
GUDHI PADVA The first day of the bright half of *Chaitra* the new year's day of the Deccani Hindus
GUHYAK An order of semi-divine beings.
GULAB A rose
GUGAL Balsamodendron.
GUJAKALPA Name of a medicinal preparation.
GULAL Red powder
GUMPHA A cave
GUNDAR Gum arabic.
GURAV A caste of temple ministrants or an individual of it
GURU A religious preceptor, Jupiter
GURU CHARITRA Name of a sacred book

H

HADAL: Ghost of a woman who dies within ten days of childbirth or during menses
HADALI *See* Hadal
HAJ A pilgrim
HAJAM A caste of barbers or an individual of it.
HALAHAL A sort of deadly poison produced at the churning of the ocean
HANSA A goose
HANUMAN Name of a deity in the form of a monkey. He was a great devotee of Rama
HANUMAN-JAYANTI The full moon day of *chaitra* celebrated as the birthday of Hanuman
HAR A name of Shiva
HARDA A garland of balls made of sugar
HARDAS One who performs *Kathas* that is relates stories of Hindu deities to the accompaniment of music.
HARDE: Myrobalan.
HARI A name of Vishnu
HARISCHANDRA Name of a mythological king
HARITALIKA The third day of the bright half of *Bhadrapad* on which images of Parvati made of earth are worshipped by women
HARIVANSHA Name of a *purán*
HASTA Name of a constellation
HATHADI An order of ghosts.
HATHI: An elephant
HAVAN A sacrificial offering
HEDAMATIO A name of Hanuman
HEDAMBA Name of a giantess
HEDLI: An order of ghosts
HEMANT-RITU Winter
HIDIMBA Name of a giantess
HIJADA: A eunuch
HINGLAJ Name of a goddess
HIRANYAKASHIPU Name of a demon
HIRANYAKASHYAPU Name of a demon
HIRANYAKSHA: Name of a demon
HIRWA An order of ghosts
HOL: Name of a goddess
HOLI: A festival held at the approach of the vernal equinox. The pile arranged to be kindled at the festival

HOLIA: A boy who takes an active part in the *Holi* celebrations.
HOLIKA: Name of a goddess.
HOLO: A species of birds.
HOMA: A sacrifice.
HOMAHAVAN: A formation expressing comprehensively or collectively, the several acts and points appertaining to oblation by fire: also any one indefinely of those acts and points.
HOW: Name of a demon.
HUMBAD: A caste of Vaniás or an individual of it.
HUTASHANI: The pile arranged to be kindled at the festival of *Holi*.

I

INA: An egg.
INAM: A gift.
INDA: An egg-shaped vessel.
INDRA-DHANUSHYA: A rain-bow.
INDRAJIT: Name of a demon
INDRAMAHOTSAVA: A festival celebrated in honour of the god Indra.
IRALE: A protection against rain made of the leaves of trees.
ISHTADEVATA: A chosen deity.
ITIDIO: A species of insects.

J.

JADI: Fat
JADO: Fastened
JADU: The black art
JAGRAN: The fifteenth day of the bright half of *Ashádh*
JAGRITI: Wakefulness
JAIKHA: An order of ghosts.
JAKHAI: Name of a minor goddess.
JAKHANI: An order of semi-divine beings.
JAKHAI-DEVI: Name of a minor goddess.
JAKHARA: Name of a minor goddess.
JAKHARO: An order of ghosts.
JAKHIN: Spirit of a woman whose husband is alive.
JAKHMATA: Name of a minor goddess.
JAKRIN: Name of a deity residing in water.
JAL: An order of ghosts; *name of a tree.*
JALACHAR: An order of evil spirits living in water.
JALADEVI: Water-goddess.
JALAJ: An order of ghosts
JALA-JATRA: *The ceremony of submerging the image of Shiva.*
JALANDHAR: Name of a demon.
JALAP: *A dream caused by cold.*
JALDEVKI: Water-goddess
JALOTSAVA: A water festival
JAMBUVANT: One of the generals of Rama's army at the siege of Lanka or Ceylon
JAMBUVANTI: The daughter of Jambuvant.
JAMI: An order of ghosts.
JAN: An order of ghosts.
JANAK: A king of Mahila, the foster-father of Sita.
JANAWE: A sacred thread.
JANGAM: A Lingáyat priest.
JANHU: Name of a mythological king.
JANJIRO: A black cotton thread with seven knots

JANMASHTAMI The eighth day of the dark half of *Shrávan* celebrated as the birth-day of Krishna.
JANMA SUWASINI A woman who is perpetually unwidowed.
JANNI Name of a minor goddess
JANTRA A mystical arrangement of words
JAP Repeating prayers in a muttering manner.
JAP MAL A rosary
JARAN A kind of black art
JARASANDH Name of a demon
JARI Name of a goddess
JARI MARI A goddess presiding over an epidemic or pestilential disease
JATA Matted hair
JATRA A fair
JATUPI Name of a sage
JAVA Barley
JAVALA Tender wheat plants
JETHA The eighth month of the Gujarát Hindu calendar year
JHAPAT A sudden encounter
JHOLAI Name of a goddess
JIMP An order of ghosts
JINNI An order of ghosts
JINO Small
JINTHRO Rugged
JIREN Cumin seed
JIVADHANI Name of a goddess
JIVI Live
JIVO Live
JOGAI Name of a goddess
JOGANI A female harpie
JOGATA A male child offered to the goddess Yallamma.
JOGATIN A female child offered to the goddess Yallamma
JOGAVA Begging in the name of the goddess Amba.
JOGI A male child offered to the goddess Máyáka.
JOGIN A female child offered to the goddess Máyáka
JUARI A kind of corn
JULEBI A kind of sweet
JUTHI False
JUVARI A kind of corn
JYESHTHA The third month of the Deccan Hindu and the eighth month of the Gujarát Hindu calendar year Name of a constellation.
JYOTISH SHASTRA The science of astronomy

K

KABAR A tomb raised over the grave of a Muhammadan saint
KABIR Name of a celebrated saint
KACHA The son of Brihaspati the preceptor of gods
KACHAKADA A kind of bead
KACHARO : Refuse
KACHBI Rainbow
KACHHIA : A caste of vegetable sellers
KADADAN : Legumes
KADALIPUJAN Plantain tree worship
KADAMB Anthocephalus cadumba.

KADVI: Bitter.
KADAVO: Bitter.
KADULIMB: Melia Azadirachta.
KÁFRI: An order of ghosts.
KÁGDO: A crow.
KÁGRÁSHIA: An expounder of the utterances of crows.
KÁGVA: Cooked food offered to the manes.
KAITABHA: Name of a demon.
KÁJAL: Collyrium.
KÁJRA: A kind of tree.
KAKADI: A cucumber.
KÁKBHUSHUNDI: Name of a sage.
KALASH: A jar.
KALASHI: A weight of corn.
KÁLANEMI: Name of a demon.
KALASIO: A bowl.
KÁLI: Name of a goddess.
KÁLIKA: Name of a goddess.
KÁLKÁICHE BHUT: An order of ghosts.
KÁLI CHAUDAS: The fourteenth day of the dark half of *Ashvin.*
KALINGI: Daughter of the king of the Kalingas.
KÁLI PARAJ: A name applied collectively to the aboriginal tribes of Gujarát.
KÁLIYA NÁG: Name of a mythological snake.
KALI YUGA: The fourth age of the world according to the Hindu scriptures.
KÁLO: Black.
KÁLO VA: Name of a cattle disease.
KALPAVRIKSHA: A fabulous tree granting all desires.
KÁL BHAIRAV: A name of Mahádev.
KÁL PURUSHA: The god of death.
KALUBAI: Name of a minor goddess.
KALYÁN: Welfare.
KÁMA DHENU: A heavenly cow granting all desires.
KAMALA HOLI: The fourteenth day of the bright half of *Fálgun.*
KÁMAN: A kind of black art of bewitching a person.
KAMANDALU: A gourd.
KÁMDEV MAHÁDEV: A name of Mahádev.
KAMOD: A kind of rice.
KANAKNÁTH: A name of Mahádev.
KANKOTRI: Red powder.
KÁNOBA: Name of a minor deity.
KANSA: King of Mathura, maternal uncle of Krishna.
KANSAR: Coarse wheat flour cooked in water or ghi and sweetened with molasses or sugar.
KANYA: A girl; Virgo.
KAPHAN: The cloth in which a corpse is wrapped.
KAPIL: Name of a sage.
KAPILÁSHASTHI: A day on which synchronize six particulars—the day, Tuesday; the month, *Bhádrapad*; the date, the sixth of the dark fortnight; the *Nakshatra*, Rohini; the *Yog*, Vyatipát; the *Mahánakshatra*, Hasti.
KAPILASHETE: *See* Kapiláshasthi.
KARAN: A kind of tree.
KARHÁDA: A caste of Bráhmans found in the Deccan.
KARKA: Cancer.

KARKATA Name of a water nymph.
KARKATI See Karkata.
KARKOTAK Name of a snake
KARMAMARGA The path of action
KARTIK The eighth month of the Deccan H[illegible] a[illegible] the first month of the [illegible] jarat H[illegible] calendar year
KARTIKEY Son of Shiva the commander of the arm[illegible] f the god
KASADA A kind of sacred grass
KASAI A butcher
KASATIA Name of a god
KASATIA-GANTH Tying the knot of Kasat[illegible] a vow obser[illegible] the name of th[illegible] god [illegible]
KASHI Benares
KATHAWATI Name of a tribe
KATHEKARI A narrator of the legends of the gods.
KATHI Name of a tribe
KATKARI Name of a tribe
KATLAN A kind of medicinal preparation
KATYAR A dagger
KAUL The rice betelnuts etc stuck upon an idol [illegible]
KAUL GHALNE To consult a deity by *kaul*
KAURAVA The patronymic of the descendants of K[illegible] b[illegible] ally appl[illegible] to the so[illegible] of Dhritarashtra
KAUSTUBHA Name of a celebrated gem obtained at the churn[illegible] g of the oc[illegible] a[illegible] wor[illegible] b[illegible] Vishnu
KAVANESHWAR A name of Mahadeo
KAYA Body
KEDAR Name of a deity
KERADO A kind of tree
KESHAR Saffron
KESHAVA A name of Krishna.
KETU In astronomy the ninth of the planets in mythology a demon
KHABITH An order of ghost
KHAD KHADYA BESADVI A ceremo[illegible] performed b[illegible] exorc[illegible] to prop[illegible] ate [illegible] goddesses.
KHADI Red or green earth;
KHAGACHAR An order of ghosts roaming in the sky
KHAIR *Acacia catechu.*
KHAIS A species of water sp[illegible]
KHAJADA PANTH: A sect of Hindus
KHAKHARA A kind of tree
KHAKHI A sect of Hindus
KHAL The passage in the *Sh[illegible] nl nga* (phallus of Shiva)
KHANA A bodice cloth
KHANDE PUJAN Worship of arms
KHANDERAI A name of the [illegible] Kha[illegible]
KHANDOBA: Name of a deity
KHANJIR: A dagger
KHAPARI: A kind of cattle disease
KHAIRYA An order of ghosts.
KHARAVA A disease of cattle [illegible] the *hoofs are affected*
KHARVA A caste of fishermen and sailors or an individual of [illegible]
KHARVI See Kharva.
KHATALE A cot

KHATRI : A caste of weavers.
KHAVAS : A caste of Hindus.
KHAVIS : An order of ghosts.
KHETALO : Name of a snake deity.
KHETRVA : A field.
KHEM : An order of ghosts.
KHICHADI : A preparation of rice and pulse cooked together.
KHIJADIO : The *Shami* tree, Prosopis spicigera
KHIJADO : *See* Khijadio.
KHIJADO MAMO : An order of ghosts.
KHILI : A peg.
KHIR : *Rice cooked in milk and sweetened with sugar.*
KHIT KHIT : Notes of the *Pingla* bird.
KHODIAR MATA : Name of a goddess.
KHODO : Lame.
KHODO MAMO : Name of a minor deity.
KHOJA : A class of Musalmáns.
KHOKHO : An outdoor game played in the Deccan.
KHUNTINI : An order of ghosts.
KIDI : An ant.
KILBIL : Notes of the *Pingla* bird.
KINKHAB : Silk worked with gold and silver flowers, brocade.
KINNARI : An order of semi-divine beings.
KIRATA : A fisherman.
KISHORDAS : A name of Hanumán.
KODRA : Punctured millet.
KOHALA : Pumpkin.
KOKAI : Name of a goddess.
KOKIL : A cuckoo.
KOKILA VRATA : The festival of cuckoos which is held in the month of *Ashádh* after a lapse of twenty years.
KOLAMBAI : Name of a goddess.
KOLHAI : Name of a goddess.
KOLI : A primitive tribe of Hindus common in the Bombay Presidency.
KOLO : A jackal.
KOLKAI : Name of a goddess.
KOLU : Cucurbita maxima.
KONDI : A kind of earthen pot.
KONDURI : A preparation of mutton.
KORI : A new garment ; an unused earthen jar ; a small silver coin.
KOTHALI : Reticule.
KOTWAL : Name of an untouchable caste of Hindus.
KOYATA : A wood bill.
KRISHNA : The eighth incarnation of Vishnu.
KRITIKA : Name of a constellation.
KRIYA BHAUDAI : Name of a deity.
KSHATRIYA : The warrior class, the second of the fourfold divisions of Manu.
KSHETRA : A holy place.
KSHETRAPAL : The guardian spirit of fields ; a kind of stone.
KUBER : The lord of wealth, the regent of the north and the king of the *Yakshas* and *Kinnaras*
KUKAD VEL : A kind of creeper.
Kul : A totem ; a clan.
KULA-DEVATA : Family deity.
KULA-DEVI : Family goddess

KULADHARMA A special worship of the family god or goddess of each family
KULATHI A kind of corn
KULERA A mixture of wheat oat or rice flour, clarified butter and sugar or molasses
KULKARNI A village accountant
KUMBHA Aquarius
KUMBHAKARN Name of a demon.
KUMBHAR A caste of potters
KUMBHARAN A woman of the Kumbhár caste
KUMBHAVA: Name of a cattle disease.
KUMBHAVIVAHA Marriage with an earthen jar
KUNBI A cultivator
KUND A pond a p t a sacred pool
KUNDALAN A kind of magic circle
KUNDALI An astrological diagram of the position of planets at any particular time
KUNDALIA A name of Hanumán.
KUNDI A shoe maker's earthen pot
KUNKU Red powder
KUNTI The first wife of Pandu
KUPOTSARGA Digging a well for the benefit of the public—and abandoning one's right of ownership over it
KURANANDI Wheat flour lumps used in the ceremony of the *Bodsi*
KURI An implement for sowing corn
KURMI Name of a water nymph
KURUKSHETRA The extensive plain near Delhi the scene of the great battle between the Kauravas and Pándavas
KUSHMAND An order of demi-gods
KUSUMBA The dye prepared from the dried flowers of the Kusumba (Carthamus tinctorius)
KUTRO A dog

L

LADU A sweet ball
LAGHURUDRA A rite in honour of the god Shiva
LAHYA Parched rice
LAKSHACHANDI A recitation in honour of the goddess Párvati
LAKSHAMANA Brother of Ráma
LAKSHMI The goddess of wealth
LALA HARDEV Name of a minor local deity
LALO Name of a field deity
LALO BHAGAT Name of a saint
LAMANDIVO An iron lamp
LAMLAN A branch of black magic
LANKA Ceylon
LAPSI Coarse wheat flour fried in ghi and sweetened with molasses or sugar
LAVENG Clove
LAVANI A kind of ballad plantation
LAWANI Plantation.
LAVO A Parasite
LAVSANT A ghost of a widow
LIMDO A tree Ailantas excelsa
LIMBO Poisonous
LINGA Phallus
LINGAM See Linga
LINGAYAT An individual of the Lingáyat religion whose chief object of worship is Shiva

LOBAN : Olibanum.
LOBHAN : Incense powder.
LOTA : A water pot.
LUVANA : A caste of traders.
LUXMI : *See* Lakshmi.

M.

MACHCHENDRA NATH : Name of a saint.
MAÇHHI : Name of a water nymph.
MACHHO : Name of a goddess.
MACHHU : *See* Máchho.
MADALIUN : A hollow bracelet.
MADAN : Cupid.
MADHAVI : A village headman.
MADHU : Name of a demon.
MADHU PAVANTI : An order of ghosts.
MADHWACHARYA : Name of a great saint who founded a sect of Vaishnavism.
MAFAT : Useless.
MAFATIO : Useless.
MAG : A grain, Phaseolus mungo.
MAGH : The eleventh month of the Deccani Hindu and the fourth month of the Gujarát Hindu calendar year.
MAGHA : Name of a constellation.
MAGHALO : A lamp of mud covered with leaves to represent the god of rain.
MAHABHARAT : Name of an epic of the Hindus.
MAHADEVA : A name of Shiva.
MAHA GIRA : Name of a minor deity.
MAHAKALI : Name of a goddess.
MAHAKALI NIRVAN TANTRA : Name of a work on Tantric philosophy.
MAHALAKSHMI : Name of a goddess; Name of a ceremony in which the goddess is worshipped on the eighth day of the bright half of *Ashvin*.
MAHALAYA SHRADDHA : A *shráddha* performed in the dark half of *Bhádrapad* in propitiation of ancestors.
MAHAMARI : Cholera goddess.
MAHANT : A saint.
MAHAPURUSH : An order of civil spirits.
MAHAR : An unclean caste of Hindus.
MAHAR PURUSHA : A kind of stone.
MAHARAJA : A term of respectful compellation applied to kings, religious heads, saints, etc.
MAHARAKSHASA : A class of demons.
MAHARUDRA : A sacrifice in honour of Shiva.
MAHARAURAVA : A kind of hell.
MAHASHIVARATRI : The fourteenth day of the dark half of *Mágh*, a fast day in honour of Shiva.
MAHATMA : A saint.
MAHATMYA : Greatness.
MAHESHA : A name of Shiva.
MAHESHVAR : A name of Shiva.
MAHI : Name of a demon.
MAHIKAWATI : Name of a goddess.
MAHODAYA : Name of a festival.
MAIDAN : A plain.
MAKARA : Capricornus.
MAKARI : Name of a water nymph.
MAKHAR : A gaily dressed up wooden frame.

MAKI Maize
MALAP A musical mode
MALHARI A name of Khandoba.
MALI Red lead
MALI A caste of gardeners or an individual of it.
MALINDA A sweet preparation of wheat flour fried in ghi.
MALIN Unclean
MALLARI A name of Khandoba.
MALO A bower
MAMIKULA An order of ghosts
MAMO An order of ghosts a maternal uncle
MANAYA Name of a deity
MANDAL A group.
MANDALU A circle
MANDAN MISHRA Name of an ancient scholar
MANDAP A bower
MANDA BHARANE Filling in a magic circle as a protection from spirits.
MANEK-STAMBHA The auspicious post of the marriage bower
MANG An unclean caste of the Hindus.
MANGAI Name of a goddess
MANGAL Mars
MANGALA-GOURI : A ceremony performed by married girls for five successive years on every Tuesday of the month of *Shrávan*.
MANGALARATI Moving a lighted lamp round an idol
MANGALSUTRA The lucky thread worn by married women
MANI A *jewel*, *name of a deity*
MANIDHAR A snake
MANI MALLA Name of a demon
MANKARI The person entitled to certain honours and presents at village assemblies
MANKODA A black ant.
MANSA KHAVANTI An order of ghosts
MANTRA An incantation a magic spell.
MANTRA-SHASTRA The science of incantations.
MANTRI An exorcist
MANTRIK An exorcist
MANUSHYACHAR An order of ghosts moving among me
MARAN A branch of black magic
MARGA A path, course
MARGAI Name of a goddess
MARGASHIRSHA The ninth month of the Deccani Hindus and the second month of the Gujarat Hindu calendar year
MARGI : A sect of Hindus
MARGI PANTHI A follower of the Margi sect
MARI Name of a goddess.
MARICHI Name of a sage.
MARIYUN A ceremony for driving away insects
MARVO : Marjoram
MASUR : Lentil.
MASIDA An order of ghosts
MATA : A goddess
MATAJI See Máta
MATA ASHTAMI : The eighth day of the *navarátra*
MATARI : Name of a goddess
MATH : A monastery

MATHBHAJI : A kind of green vegetable.
MATI : Earth.
MATRIKA : A mother; an order of semi-divine beings.
MAULI : Name of a goddess.
MAUNYA VRATA : A vow of silence.
MAVADI : Ghost of a woman dying with certain desires unfulfilled.
MAYA : Illusion.
MAYAKA : Name of a goddess.
MEDA : Marrow.
MEDINI : The earth.
MEGH : A cloud.
MEGHARAJA : The god of rains.
MEGHLADDU. A sweet ball of wheat flour fried in ghi.
MEHULO : *See* Maghalo.
MEKAIL : Name of an angel.
MELADI : An order of ghosts.
MELDI : *See* Meladi.
MELI VIDYA : Sacrilegious art.
MENA : A kind of bird.
MERU : Name of a mythological mountain.
MESHA : Aries.
MHALSA : Name of a goddess.
MHARJAI : Name of a goddess.
MHARLOBA : Name of a deity.
MHASHYA : A species of water spirits.
MHASOBA : Name of a village deity; lord of ghosts
MIANA : A class of Musalmáns.
MINA : Pisces.
MINDHAL : A kind of fruit
MIRI : Particle.
MITHUN : Gemini.
MIYALI : An order of ghosts.
MOBHARA : A hollow stone used for threshing corn.
MOCHI : A caste of shoe-makers.
MOCHINI : An order of ghosts.
MOGRI : Rat-tailed raddish.
MOHAN : A branch of black magic.
MOHINI : A fascinating woman.
MOHARO : The stone found in the head of the snake
MOHOR : *See* Moharo
MOKSHA : Salvation
MOLANI : An order of ghosts
MOTAKAT : Name of a vow
MOR : A peacock.
MORIA : An earthen bowl.
MOT MAVALI : Mother Mary.
MOTUDUKH : A kind of cattle disease.
MOVA KHARAVA : Name of a cattle disease.
MRIG : A deer; name of a constellation.
MRIGANKA : The moon
MRIGA TONCHANA : The moon.
MRITYUNJAYA : Name of an incantation.
MUCHKUND : Name of a sage.
MUJAVAR : A sweeper of a mosque devoutly or piously fixed to it

MUKTI Salvation
MUL · *Name of a star*
MULO Raddish
MUNDA A kind of wind
MUNGESHWAR MAHADEV A name of Shiva
MUNGI MATA Name of a goddess, dumb mother
MUNJA Spirit of Brāhman boy who dies immediately after his thread ceremony
MURALI A flute
MURDUNGA · Tabour
MURLI *See* Murali.
MUSAL A rice pounder
MUTH The fist
MUTH MARANE Throwing of a handful of rice over which incantations have been repeated sending a bewitched lemon to a person to whom a disease is to be transferred or who is to be killed
MUVA-KESHIBI A kind of cattle disease

N

NACHANI A kind of grain
NADAPUDI A coloured cord with a small parcel containing incense red powder, etc
NADASADI A cord and a robe
NAG A snake a species of semi-divine beings half man half serpents in form
NAGA : *See* Nág
NAGABALI A propitiatory offering to snakes
NAGAR A caste of Brahmans found in Gujarat
NAGCHAMFA A flower tree, Alpinia mutans
NAGDEV The snake god
NAGKANYA A snake girl.
NAG KESAR Messua Ferrea
NAGMAGA : A class of beggars who worship the snake
NAGNATH Name of a snake deity
NAG PANCHAMI The fifth day of the bright half *Shravan* a holiday in honour of the snake deity
NAGO *Shameless*
NAGOBA The snake deity
NAGVEL A kind of creeper

NALPIR Name of a *pir* or Mahomedan saint
NAL SAHEB A familiar name for the bearer in the Moharam, of the Tabut-pole which terminates at the top in a *nal* or horse-shoe member.
NAMAN *Oil poured over the image of Hanuman.*
NAMASKAR Reverential or respectful address or salutation
NANDA the adoptive father of Krishna.
NANDARAJ Name of a mythological king
NANDI A bull
NANDI SHRADDHA A *Shraddha* to the manes preliminary to any joyous occasion.
NANO Small
NAO NARASING An order of ghosts.
NARA Name of a sage
NARAD MUNI Name of a divine sage.
NARAK Hell.
NARAK-CHATURDASHI The fourteenth day of the dark half of *Ashwin.*
NARALI PAURNIMA The cocoanut holiday, the fifteenth day of the bright half of *Shravan.*
... the form of half lion half man

NARAYAN : Name of a sage.
NARAYANA BALI : A sacrifice in propitiation of evil spirits.
NARAYAN KAVACH : A hymn in honour of Vishnu.
NARAYAN NAGABALI : A kind of offering.
NAREL-PURNIMA : *See* Nárali Paurnima.
NARGUDIKALPA : A kind of medicinal preparation.
NARKYA UDA : A kind of incense.
NARSINHA : *See* Narsimha.
NARSINHA MEHTA : A celebrated saint of Gujarát.
NATAK : A drama.
NATHU : Tied.
NAVACHANDI : Name of a sacrifice.
NAVAGRAHA : The nine planets.
NAVAGRAHASHANTI : A ceremony in propitiation of the nine planets.
NAVAKADAN : Gift of a ship.
NAVALA-DEVI : Name of a goddess.
NAVAMUTHIUM : A preparation of nine handfuls of wheat.
NAVARATRA : The first nine days of the month of *Ashvin* held sacred to Durga.
NAVATERI : A game of nine and thirteen.
NEHADO : A hamlet of Bharváds or shepherds.
NIAR : A kind of rice grown without ploughing.
NILOTSARGA : A kind of *Shráddha.*
NILOTSAVA : *See* Nilparván.
NILPARVAN : A ceremony in propitiation of the spirits of deceased ancestors.
NIRGUDI : A kind of plant.
NIRMALA : Name of a goddess.
NOL VEL : A kind of creeper.
NRISINHA MANTRA : An incantation in honour of Nrisinha.
NYASA : Gesture.

O

OGHAD : A fool.
OKARINU : Vomitting; a kind of sheep disease.
OLO : A species of birds.
OMKAR MANDHATA : Name of a god.

P

PADO : A he-buffalo.
PADUKA : Impressions of feet on stones.
PADVAL : Snake-gourd.
PADWAL : *See* Padval.
PAJUSAN : A holiday of Jains.
PALAS : A tree, Butea frondosa.
PALEJATRA: A ceremony performed at the sowing season.
PALE MARAD : An order of ghosts.
PALIO : A pillar. A tomb erected on the grave of a person who dies on a field of battle.
PALUS : *See* palas.
PAN : A betel leaf.
PANCHAK : Grouping of constellations lasting for five days.
PANCHAKSHARI : An exorcist.
PANCHAMRITA : A mixture of milk, curds, sugar, ghi and honey.
PANCHARATNA : Five kinds of precious things, *viz.*, gold, silver, copper, coral and pearls.
PANCHAYATAN : The five deities, Shiva, Vishnu, Surya, Ganpati and Devi.
PANCH-DEVA : *See* Pancháyatan.

PANCHGAVYA A mixture of the five products of the cow
PANCHOPACHAR The presenting an oblation to an idol of five articles
PANDAVA A term applied to the five sons of Pandu
PANDHAR Name of a goddess
PANDIT A scholar
PANDHRI A kind of tree
PANGALA DEVI Name of a goddess
PANOTI Certain peculiar conjunctions of planets; name of a goddess
PAPAD Wafer biscuits
PARADI A disease-scaring basket, a basket
PARAKAYAPRAVESH Entering the body of another
PARASHU An axe
PARDESHI A term applied to men from Upper India, usually low caste
PARJANYA Rain
PARJANYA SHANTI A ceremony performed to secure rainfall
PARMAR A clan of Rajputs
PARO A kind of stone
PARSHAD VAIKUNTHA Name of a heavenly region.
PARTHISHWAR Lord of the earth, a god
PARVATI The consort of Shiva
PARWANI A festival
PASHUCHAR An order of ghosts moving among beasts
PASHUPATAKA A weapon of Shiva
PASTANA The being disposed for use—vessels, etc. for idol worship
PAT A low wooden stool, marriage with a widow
PATAL The nether world
PATHA Recitation
PATIL A village headman
PATIT PAVAN Purifier of the fallen
PATKA A head scarf
PATLA A low wooden stool
PAT LAVANE To marry a widow
PAURANIC As prescribed in the *purânas*
PAUSH The tenth month of the Deccan Hindu and the third month of the Gujarât Hindu calendar year
PAVAIYA A sect of goddess worshippers
PAVTE A kind of grain
PEDHE A kind of sweets
PEDI A small heap or *lips*
PEESA An order of ghosts
PENDA A kind of sweets
PETTOD: A kind of cattle disease
PHALGUN The twelfth month of the Deccan Hindu and the fifth month of the Gujarât Hindu calendar year
PHANAS The jack fruit
PIDHAN ARATI The ceremony of substituting night ornaments on an idol for the ornaments of the day
PILUDI A kind of tree
PIND A rice ball
PINDA See Pind
PINGLA A species of birds
PINJAR Red powder
PIPAL A tree, Ficus religiosa
PIPALESHWAR MAHADEV A name of Shiva.

PIR : A Muhammadan name for a saint.
PIRAS PIPALO : Thespesia populwa.
PISHACHA : An evil spirit.
PITAR : A spirit of a deceased ancestor.
PITHI : Turmeric powder.
PITPAPDO : Glossocardi Boswellia.
PITRA : Manes.
PITRI : An ancestral spirit.
PITRI SHRADDHA : A *Shráddha* in propitiation of the ancestral spirits.
PITRRIYA : A deceased ancestor.
PITRU PAKSHA : Manes' fortnight, the dark half of the month of *Bhádrapad*.
POHOR : A measure of time equal to three hours.
POLIO : Hollow.
POLO : Hollow.
PONDHAR : Name of a goddess.
POPAT : A parrot.
POSHI : A class of *chudels*, an order of ghosts.
POTHIA : An exorcist ; the bull of Shiva.
POTHIO : A bull.
PRACHETAS : A patronymic of Manu.
PRADAKSHINA : Circumambulation.
PRADOSHA : The thirteenth day of the dark half of a month.
PRALHAD : The son of the demon Hiranyakashipu. He was a great devotee of Vishnu.
PRALAMBASUR : Name of a demon.
PRANA : Life.
PRANA-POKA : Death wail.
PRASAD : Consecrated food.
PRASTHANA : *See* Pastana.
PRATAB : An order of ghosts.
PRAYASCHITTA : Penance.
PRAYOGA : Performance ; experiment.
PRETA : A goblin; spirit of a person dying a sudden or accidental death.
PUDINA : Mentha Sativa.
PUJA : Worship.
PUJARI : A worshipper.
PUJYA : Deserving to be worshipped.
PULAP : Name of a sage.
PULASTYA : Name of a sage.
PUNARVASU : Name of a constellation.
PUNDARIK : Name of a mythological snake.
PUNEMA : The full moon day of a month.
PUNJI : Refuse.
PUNJO : Refuse.
PUNYAHA WACHAN : A particular ceremony performed on festive occasions.
PUNYA STHANA : A holy place.
PUNYA TITHI : The death anniversary of a *Sanyási* or saint.
PURAN : The name of a certain class of sacred books ascribed to Vyása and containing the whole body of Hindu mythology.
PURBHAYA : A term applied to persons from Upper India.
PURNAHUTI : An offering into the fire of a handful of rice, ghi, cocoanuts and some other articles.
PURNIMA : *See* Paurnima.
PURNA TITHI : A complete day.
PURUSHOTTAM : Intercalary month.
PURVABHADRAPADA : Name of a constellation.

[illegible] Name [illegible]
[illegible] [illegible]
[illegible] Name [illegible]
[illegible] Name [illegible]
[illegible] Name of a [illegible]

R

RABARI A caste of shepherds.
RADHA A man dressed in woman's [illegible]
RADIO [illegible]
RAFDA A kind of [illegible]
RAGATIO An order of [illegible]
RAHU A demon with [illegible]
The head and tail [illegible]
[illegible]
RAINADEVI Name of a goddess.
RAJAH A king.
RAJAYAJNA A kind of [illegible]
RAJBAI MATA Name of a goddess.
RAJBHOG ARATI The [illegible]
RAJPUTANI Wife of a Rajput [illegible]
RAKHADI A piece of silk thread [illegible]
RAKHEVALIO A [illegible]
RAKSHASA A [illegible]
RALA Paddy seed.
RALE Paddy seed.
RAMALASHASTRA [illegible]
RAMANAVAMI The [illegible]

RAMNATH Name of a deity.
RANDAL Name of a goddess [illegible]
RANDHAN CHHATTHA [illegible]
RAN PANCHAMI [illegible]
RANJANI A kind of [illegible]
RANNA DEVI Name of a [illegible]
RANO A Lord.
RASHI [illegible]
RATANYO KALO A kind [illegible]
RATANYA [illegible]
RATH A [illegible]
RATHA SAPTAMI [illegible]
RATNA A [illegible]
[illegible]

RELA: A stream.
REVATI: Name of a constellation.
REWADI: A preparation of sesamum and sugar.
RIKTA: *Unfruitful, inauspicious.*
RISHI PUNCHAMI: The fifth day of the bright half of *Bhadrapad*.
RITU: A season.
ROHINI: Name of a constellation.
ROPANI: Transplanting.
ROT: A loaf prepared from eight kinds of grain.
ROTAL: Womanish.
RUDRA: An order of semi-divine beings.
RUDRABHISHEKA: The ceremony of pouring water in a constant stream over the image of Shiva for eleven consecutive days and nights.
RUDRAKSHA: A tree sacred to Shiva, Elœocarpus ganitrus.
RUDRAKSHA MALA: A rosary of 108 beads of the *rudraksha* wood.
RUDRAYAG: A sacrifice in honour of the god Shiva.
RUI: A tree, calotropis gigantea.
RUPO: Handsome.
RUTU: *Name of a sage.*
RUTUSHANTI: The marriage consummation ceremony.

S

SABHA: *A meeting.*
SADASATI PANOTI: A *panoti extending over seven years and a half.*
SADHAN: Accomplishment.
SADHU: A saint.
SAGAR: A king of the Solar race, an ancestor of Rama.
SAHAN: A levigating slab.
SAHASRABHOJAN: *Feeding a thousand Brahmans.*
SAITAN: An order of ghosts.
SAIYED: *A name for Musalmans directly descended from the Prophet.*
SAKHARADO: A kind of disease.
SAKHOTIA: Name of a tree.
SAKINI: *An order of ghosts.*
SAKSHI: Witness.
SALAM: The word used in salutation by and to Muhammadans and other people not Hindu.
SALBAYA: Name of a deity.
SAMACHARI: The death anniversary.
SAMADH: The edifice which is erected over the burial-place of a *Sanyasi* or saint; deep and devout meditation.
SAMADHI: *See* Samádh.
SAMAI: A brass lamp.
SAMANYA PUJA: *Ordinary worship.*
SAMBANDHA: Spirit of a Bráhman who dies without an heir and whose funeral rites have not been performed.
SAMELU: A log of wood.
SAMISHYA: *Entering the divine order.*
SAMPAT SHANIWAR: Wealth-giving *Shaniwar*, a Saturday in the month of *Shravan*.
SAMUDRA: The sea.
SAMVAT: A year.
SAMVATSAR: A year; A period of three cycles of twenty years each, that is, sixty years.
SAMVATSARI: Death anniversary.
SAMVATSARIK SHRADDHA: The yearly *Shraddha*.
SANATKUMAR: One of the four sons of Brahma.

SANCHAL A k d of salt
SANDHYA The morn ing oo or eve ing pray rs of a B 1 ma
SANDHYA ARATI Offeri gs of M k s gar a l cakes to tl gods n tl e ng
SANIPAT Del r m
SANKAL A chain
SANKAR A stone
SANKASTI CHATURTHI Tl e fo rtl lunar day of very dark fo t t
SANKRANT Transit or passage of tl e su or a plan t fro n o s of tl e zod ac s o r
SANKRANTI *See* Sa krant
SANYASI The Bráhman of tl e f rth order the rel us l a t
SAPINDI The offer ng of a ball of r ce etc t tl e sp r t of a deceased rel t ly on the tw lf h day after l deceas
SAPTAHA A perusal or read g tl r gl of a p r or o her sacred l k e e days
SAPTAHA PARAYAN *See* Sap al a
SAPTA RISHI Ursa Major (tl e s e stars of wl a suppos l to be tl o sev g i t Mar cl Atr Ang ras Pulas a Pulal K a an l Vasisl tl a
SAPTA SANI Name of an incarn at
SARANGDHA A k d of fru t
SARASVATI The goddess of learn g
SARI A robe
SARPA BANDHANE A process by wl ch a snak a l fro n a g a p rt cular area.
SARVASAKSHI Tl e observer of all l
SATAP A kn d of tree
SATARSINGO Name of a goblin
SATEM Tl e seventh day of tl e br gl t or da k l lf of a
SATERI Name of a goddess
SATHARA The place in the house where a corpse l a l
SATHIA An ausp c ous figure drawn o tl floor
SATSANG Contract with the righteou
SATVAI Name of a god less tl e gl ost of a w a
SATYA NARAYAN Name of a de a vow of tl at nam
SATYA VINAYAK A name of a G a pa a vow of t a a
SATYAWAN Name of a myt l ol g cal k ng
SAUDAMINI The lightning
SAUNDAD Tl e *Shami* tree l ros p s a
SAVAJ A w ll animal
SAVALATI We ghing about six po l a l a p ar
SAVITA Tl e sun
SAVITRI A mythological woman cel brated for l er a t l r l u and
SAWANEKAPIN Name of a goddess
SAWAI A kind of tree
SAWKAR A money-lender
SAYO Sewed.
SAYUJJA Merg ng in o tl e d u e f n
SEI A measure of we l t
SERAJA A kind of g ft
SEVA Vermicelli.
SEVAK A disciple a follower
SEVAKA *See* Sevak.
SHADANADA Name of a g ddess.
SHAKAL IO Name of a cattle disease.
SHAKINI An order of gl os s.

SHAKTA MATA : *Name of a goddess.*

SHAKTI : The energy or active power of a deity personified as his wife ; as Párvati of Shiva

SHAKTIMATA : *Name of a goddess.*

SHAKTI-PANTHI : A follower of the Shakti or Shákta sect that is those who worship a div energy under its feminine personification.

SHAKTIYAG : A sacrifice in honour of Shakti.

SHALIGRAM : A sacred stone supposed to represent Vishnu.

SHALUNKI : A species of singing birds.

SHANI : Saturn.

SHANGAR ARATI : The ceremony of taking off the idols night garments and putting on otl for the day.

SHANKARACHARYA : The designation of the celebrated teacher of the Vedánt philosophy.

SHANKASUR : Name of a demon.

SHANKHASUR : Name of a demon.

SHANKHINI : An order of ghosts.

SHANTANU : A king of the lunar race who married *Ganga* and Satyaváti.

SHARADIAN : The dark half of the month of *Bhádrapad.*

SHARANG : *The bow of Vishnu.*

SHARAD PUNEMA : The full-moon day of *Ashvin.*

SHARAD-RITU : *The Autumn.*

SHASTRA : Scripture.

SHATACHANDI : An incantation in honour of the goddess.

SHATANJIVA : Live for a hundred years.

SHATATARAKA : Name of a constellation.

SHATCHANDI : An incantation in honour of the goddess Chandi.

SHES BHARANE : Name of a ceremony.

SHENDUR : Red lead.

SHESH NAG : The snake of one thousand hoods who supports the earth.

SHEVARI : A kind of tree.

SHIKHANDI : Amba born as the daughter of Drupada. She was given out to be, and brought as, a male child.

SHIKHAR : Top.

SHIKOTAR : Name of a goddess.

SHILI : Stale.

SHILI SATEM : The stale seventh, the seventh day of the dark half of *Shrávan.*

SHIRALSHET : Name of an ancient Váni or trader who became a king and reigned three and half *ghatika* (a measure of time).

SHISHIR-RITU : The cold season.

SHIT : The fowl tied to the top of the bamboo planted in the pit of the *Holi* fire.

SHITALA ASTAKA : A hymn in praise of the goddess Shitala.

SHITALAI-PUJAN : *A holiday observed by women.*

SHITALADEVI : The small-pox goddess.

SHITALA MATA : *See* Shitaládevi.

SHITAL-SAPTAMI : *See* Shili Sátem.

SHIVA : The third god of the Hindu Trinity.

SHIVALANGI : Name of a plant.

SHIVA-MUTHA : A vow in which handfuls of corn are offered by married girls to the god Vish on every Monday in the month of *Shrávan.*

SHIVARATRA : The fourteenth day of the dark half of every month sacred for the worship of Shiv

SHIVARATRI : *See* Shivarátra.

SHIWANI : A kind of tree.

SHIWAR : An offering of boiled rice mixed with curds; an offering of a goat or fowl.

SHLOKA : A stanza, a verse.

SHODASHOPACHAR : The sixteen ways of doing homage.

SHOKA PAGLAN Mo[illegible]ng foot pr[illegible]ts
SHRAVAD A kind of sh[illegible]b
SHRAVAK A term applied to the members of the Ja[illegible] rel[illegible]
SHRAVAN The fif[illegible] month of the Deccan [illegible] the tenth m[illegible] of the [illegible] calendar year
SHRAVANI The ceremo[illegible] of re[illegible]ing the sacred thread
SHRAWANA Name [illegible] a constell[illegible]
SHRI DUTTA Name [illegible]
SHRINGAR [illegible]RATI See S[illegible]gir dra[illegible]
SHRINGHI Name of a sage
SHRI SATYANARAYAN Name of a de[illegible]
SHUDDHA Pure [illegible]
SHUDRA The last of th[illegible] fo[illegible] [illegible] Ma[illegible]
SHUKAMUNI Name of a s[illegible]
SHUKRA Venus
SIDDHA An order of [illegible]
SIDDHA PURUSHA A mag[illegible]
SIDDHI Accomplishment the acq[illegible] [illegible] pernat[illegible] [illegible]
SIDDHI KARAN Nam[illegible] of [illegible] Dharm[illegible] keeps [illegible] act[illegible]
SIDHA Uncooked [illegible]
SIDIO N[illegible]gro-l[illegible]ke.
SIKAN A sl[illegible]ng
SIKE A sl[illegible]ng
SIKOTARU See S[illegible]ko[illegible]ru
SIKOTURU Ghost of a w[illegible]ma[illegible] [illegible]
SIMANT The first pregnancy c[illegible]rem[illegible]
SINDHAVAR Name [illegible] g[illegible]d[illegible]
SINDUR Red lead
SINHA A l[illegible]on Le[illegible]
SINHIKA The mother [illegible]
SITA The consort [illegible] Rama
SIWA BANDHANE [illegible]lary-[illegible] [illegible]
SIWO Sewn.
SMARTA AGNI The fire wh[illegible] [illegible] constantly [illegible]
SOD MUNJ The cer[illegible]m[illegible]y [illegible] the munj [illegible]
SOLANKI Name [illegible] a clan [illegible]
SOLA SOMVAR-VRATA A v[illegible] [illegible]
SOMALA Name of a wa[illegible]er nymph
SOMAVATI AMAVASYA The [illegible]
SOMAGA Name [illegible]
SONI A caste [illegible]
SOPPO S[illegible] [illegible]
S[illegible]SHI Name [illegible] a clan [illegible]
SOVALEN A [illegible] garment
SPHATIKA MANI A cry[illegible]
STAMBHAN A [illegible]
STHANA [illegible]
STHANA DEVA A [illegible]
STHANADEVATA [illegible]
STHAPAN [illegible]
SUD The [illegible]
SUDARSHAN [illegible]
SUDARSHAN CHAK[illegible]

SUDHA: Nectar.
SUDHAKAR: The moon.
SUDYAMAN: Name of a mythological king.
SUGAD: A little earthen vessel.
SUKAL: A plentiful harvest.
SULIO: An order of ghosts.
SULEIMANI PARO: A kind of stone.
SUMARIA GANESH: A name of Ganpati.
SUNA: Unoccupied.
SUNAKU: A kind of cattle disease
SUNKAI: Name of a goddess.
SUNTH: Dry ginger.
SUPADUN: A winnowing fan
SURA: Liquor.
SURAKANO: Twisted iron wire
SURAN: Amorphophallus campalatus (elephant foot).
SURANG: A kind of tree.
SURDHAN: Ghost of a male member dying with certain of his desires unfulfilled.
SURMO: *See* Sorro.
SUROPURO: A spirit of one who meets death on a field of battle.
SURYA: The sun.
SURYA KAVACH: A hymn in honour of the Sun.
SURYA-VRAT: A vow in honour of the Sun.
SUTAKI: One ceremonially impure on account of the death of a relative.
SUTAR: A caste of carpenters or an individual of it.
SUTI: An order of ghosts.
SUTTEE: A woman who burns herself on the funeral pyre of her husband.
SUVA: An ingredient used in preparing spices.
SUWARN: Gold.
SUWASINI: An unwidowed woman.
SWAMI: A lord, a term applied to saints.
SWAMI MAHARAJ: An epithet of Dattátraya or Shri Dutta.
SWAMINARAYAN: A sect of Hindus.
SWAPNA: A dream.
SWARGA: Heaven.
SWASTIKA: A kind of mystical figure.
SWATI: Name of constellation.
SWAYAMBHU: Self-existent.
SWAYAMVAR: A maiden's choice marriage.

T.

TADIA: A fruit of the fan-palm.
TADULI: The full moon day of Ashádh.
TAKSHAK: Name of a snake.
TAL: A kind of cymbal.
TALABDIA KOLI: A sub-division of the Koli tribe.
TALKHAMBA: A ghost of an unmarried Shudra.
TALI: A plate.
TALI BHARANE: A rite performed in honour of the god Khandoba.
TALO BHAGAT: Name of a great saint.
TAMASHA: A diverting exhibition; a show, play, farce, mock-fight, etc.
TAMHAN: A flat saucer-like metal plate.
TAMJAI: Name of a goddess.
TANYATUN: Lightning.

TAPAKESHWAR A name of Mahádev.
TARA BARAS The star twelfth, the twelfth day after the death of a person
TARIA TAV Periodical fever
TARPAN An offering of water
TAV A sheet of paper
TAVA A cake fried in oil in a pan.
TAVO Flat unleavened loaves
TAXAMI: The ghost of a woman dying in child bed or menses.
THAKORJI A name for the Deity
THAL A dish
THANA A station
THANAK Locality
THOR A tree, Euphoria nerifolia
TID A locust
TIL Sesamum
TILA The sectarial mark made with coloured earths or unguents upon the forehead
TILAD A singing sparrow.
TINDOTAN A kind of creeper
TIRTHA Water used in bathing an idol, a holy place
TOLA A weight amounting to 210 grains.
TOND BHUT An order of evil spirits.
TOSHI A class of *chudels*.
TRAVENI A confluence of three rivers
TRETAYUGA The second *yuga* or age according to the Hindu scriptures
TRIJ The third day of the bright or dark half of a month
TRIPINDI A kind of *Shráddha*
TRIPURASUR Name of a demon
TRIPURI PAURNIMA The full moon-day of *Kártik*
TRISHANKU Name of a king of the Solar race
TRISHUL A trident
TUCHAKA A mystical method
TULA Libra
TULSHI—VRAT A vow in honour of the *Tulshi* or sweet basil plant
TULSI The sweet basil
TUNGJAI Name of a goddess
TURABAT A tomb

U

UBHI Standing, an order of ghosts
UCHATAN A branch of black magic
UCHCHATAN *See* Uchátan
UDA A species of water spirits
UDAK SHANTI Propitiation by water
UJANI A ceremony in propitiation of the village gods
UJJANI, A festival in honour of the god Indra
UKARDI Earth with which the marriage altar is built
UKO A dung hill
UMA MAHESH The god Mahádev and his wife Párvati, name of a vow in honour of them
UMBAR The Indian fig tree
UMPI Name of a Nág girl
UNAI MATA Name of a goddess.
UNDAR A mouse
UNT A camel
UPADEVA A demi-god

UPAKARMA : The ceremony of renewing the sacred thread.
URAS : A fair held in honour of a Mahomedan saint.
UTAR : A sacrificial offering.
UTTANAPAD : Name of a mythological king
UTTARA-BHADRAPADA : Name of a constellation.
UTTARA-FALGUNI : Name of a constellation.
UTTARASHADHA : Name of a constellation.

V.

VACCHADO : The spirit supposed to cure hydrophobia.
VACCHARO : *See* Vácchado.
VACHO : Even.
VAD : The banyan tree; the dark half of a month.
VADAN : Fried cakes.
VADHAVO : Odd.
VADYAJAI : Name of a goddess.
VAGADNAR : One who beats musical instruments like drums.
VAGGAYA : Name of a deity.
VAGH : A tiger.
VAGHAMBARI : Name of a goddess.
VAGHARAN : A woman of the Vághri caste.
VAGHESHWARI MATA : Name of a goddess.
VAGHRI : A caste of Hindus.
VAGHUR DEVI : Name of a goddess.
VAGHVIR : The spirit of a person killed by a tiger.
VAGHYA : A male child offered to the god Khandoba.
VAIRAGI : A recluse.
VAISHAKHA : The second month of the Deccan Hindu and the seventh month of the Gujarát Hindu calendar year.
VAISHNAVA : The sect of Hindus devoted to Vishnu.
VAISHVADEV : An oblation of boiled rice into the fire.
VAISHYA : A trader, the third of the four-fold divisions of Manu.
VAITAL : An order of demi-gods.
VAITALIKA : An attendant of the god Shiva.
VAIVASWAT MANU : Name of the seventh Manu now reigning.
VAJRA : Adamant.
VAJRABAI : Name of a goddess.
VAJRABATTU : A kind of bead.
VAJRAMAYA : Adamantine.
VAJRESHWARI : Name of a goddess.
VAJRESWARI : *See* Vajreshvari.
VALAM : A mock bridegroom in the *Holi* festival.
VALAMA VALAMI : A procession of a mock marriage in the *Holi* festival.
VALAMI : A mock bride in the *Holi* festival.
VALAND : A caste of barbers or an individual of it.
VALGO SAMACHARI : Death anniversary.
VALLABHACHARYA : A great saint and scholar who founded a sect of Vaishnavism.
VALO : A kind of cattle disease.
VALU : Eccentric.
VAMA-MARGI : A follower of the *Váma-márga* that is a mode of worship in which the idol is worshipped by the left hand, liquor drunk, etc., etc.
VAMAN : A dwarf; name of the fifth incarnation of Vishnu.
VANA-SHASTHI : Name of a Holiday.
VANTRI : An order of ghosts.

VANZIAPANA Barrenness
VARADANI Name of a goddess.
VARADHAN Name of a deity
VARAH : A boar
VARAHA SANHITA Name of a book
VARSHA RITU The rainy season
VARUL The white ant hill
VASANA Desire
VASANTAPANCHAMI The fifth day of the bright half of *Magh*
VASANT RITU The spring
VASH An oblation of rice and sweets offered to crows
VASHIKARAN A branch of black magic
VASHISHTHA Name of a sage
VÁSTU A religious rite performed on entering a new house
VÁSTDEVATA The guardian spirit of dwelling places
VÁSTUN See Vástu
VÁSTUPUJAN See Vástu
VASU A bull calf or bull branded and set at liberty
VASUBARAS The twelfth day of the bright half of *Ashv*
VASUDEVA Name of the father of Krishna
VASU DWADASI See Vasubaras
VASUKI Name of a snake
VASTU SHANTI *See Vástu*
VATA SAVITRI VRAT Name of a vow observed by women on the full moon day of *Jyesht*a
VÁTI A small metal cup
VÁTKI See Váti
VÁV A reservoir of water, a tank
VAYALI Eccentric
VAYU Wind, the deity presiding over the wind
VAYUSUTA A name of Maruti
VEDA Name of the scriptures of the Hindus
VEDATRAYI The three vedas Rik, Yajus and Sáma
VEDHA Malign influence
VEDIC Relating to the Vedas, as enjoined in the Vedas
VEHALA A tree, Beleric Myrobalan
VELAN A stick
VELO A creeper
VETAL The lord of ghosts, name of a village deity
VETRASARPA A cane stick which has the mark of a snake at the end
VIDASUPARI Betel nut and leaves
VIDYUT Lightning
VAJAYADASHAMI The tenth day of the bright half of *Ashvin*
VIJLI Lightning
VIKRAM Name of a king
VIMAN A celestial car
VINAYAK CHATURTHI The fourth day of the bright half of every month.
VINCHI A female scorpion
VIR A male fiend, ghost of an unmarried Kshatriya
VIRA An order of ghosts, name of a village deity
VISHA Poison.
VISHAKHA Name of a constellation
VISHESHA PUJA Special worship
VISHI A cycle of twenty years
VISHNU The second god of the Hindu Trinity

VISHNUSAHASRANAMA : A book containing the thousand names of Vishnu.
VISHNUYAGA : A sacrifice in honour of Vishnu.
VISHOTAK : *Name of a disease.*
VISHVAMITRA : Name of a sage.
VISHWARUPA : That exists in all forms, an epithet of Vishnu.
VISHWESHWAR : A name of Shiva.
VISWATI : An order of ghosts.
VITHOBA : Name of a god.
VISUCHIKA : Name of a cholera goddess.
VIVANCHARA : An order of ghosts.
VRAT : A vow.
VRIKODARA : Wolf-bellied, an epithet of Bhima.
VRINDA : Name of the wife of Jalandhar, a demon.
VRISCHIKA : Scorpion.
VRISHABHA : Taurus.
VRITRASAR : *Name of a demon.*
VRUNDA : *See* Vrinda.
VYATIPAT : The seventeenth of the Astrological *Yoga* (the twenty-seventh part of a circle measured on the plane of the Ecliptic).

W.

WAD : The banyan tree.
WADI : An enclosed piece of meadow-field or garden ground.
WAGH-BARAS : The twelfth day of *Ashvin*.
WAGHE : Male children offered to the god Khandoba.
WAGHESHWARI : Name of a village goddess.
WAGHJAI : Name of a deity.
WAGHOBA : An order of ghosts.
WAGRESHWARI : *Name of a village goddess.*
WAGHYA : Name of a deity; a male child offered to the god Khandoba.
WAMAN-DWADASHI : The twelfth day of the bright half of *Bhádrapad*.
WANI : A trader, *a general name for all castes of traders i. e.*, banyas
WANPRASTA : A Bráhman in the third order of his life; a hermit in general.
WARUL : An ant-hill.
WATA : The Banyan tree
WATA-PAURNIMA : *The full moon day of Jyeshtha*
WUDA : Incense.

Y.

YADNA : *See* Yajna
YADNOPAVIT : The sacred thread worn by Brahmans.
YADNYA : *See Yajna.*
YAJAMAN : A host; a person performing a sacrifice.
YAJNA : A sacrifice
YAKSHA : A class of demi-gods, attendant on Kubera and employed in guarding his treasures.
YAKSHINI : A female Yaksha; a fairy.
YALLAMMA : Name of a goddess.
YAMA : The God of death
YAMADUTA : A messenger of the god of death.
YAMAGHANTA : A *Yog* or conjunction of times, *viz.*, a Sunday-*falling* upon the second day of the bright or dark half of a month; a Friday falling upon the third lunar day, etc., etc.
YAMALOKA : The region of Yama.
YAMAPURI : The city of the god of death
YANTRA : A mystical formula or diagram.

YOGA Religious and abstract meditation
YOGA MARGA The path of meditation
YOGA-SUTRA Name of a work by Patanjali containing aphorisms of the science of Yoga
YOGAVASHISHTHA Name of a work on philosophy.
YOJAN A measure of distance equal to eight miles
YUDHISHTHIR An epithet of Dharma the eldest of the Pandava brothers

Z

ZAMHADI A female spirit guarding the village gates
ZAMPAHADI An order of ghosts
ZANZARKA Name of a goddess
ZANZIRA A kind of magic incantation
ZAR: Fever
ZARMAN ZARVAN A ceremony in which a woman fetches water for the first time after delivery.
ZILAKESHWAR A name of Mahádeva
ZINI Small
ZOD An order of ghosts